

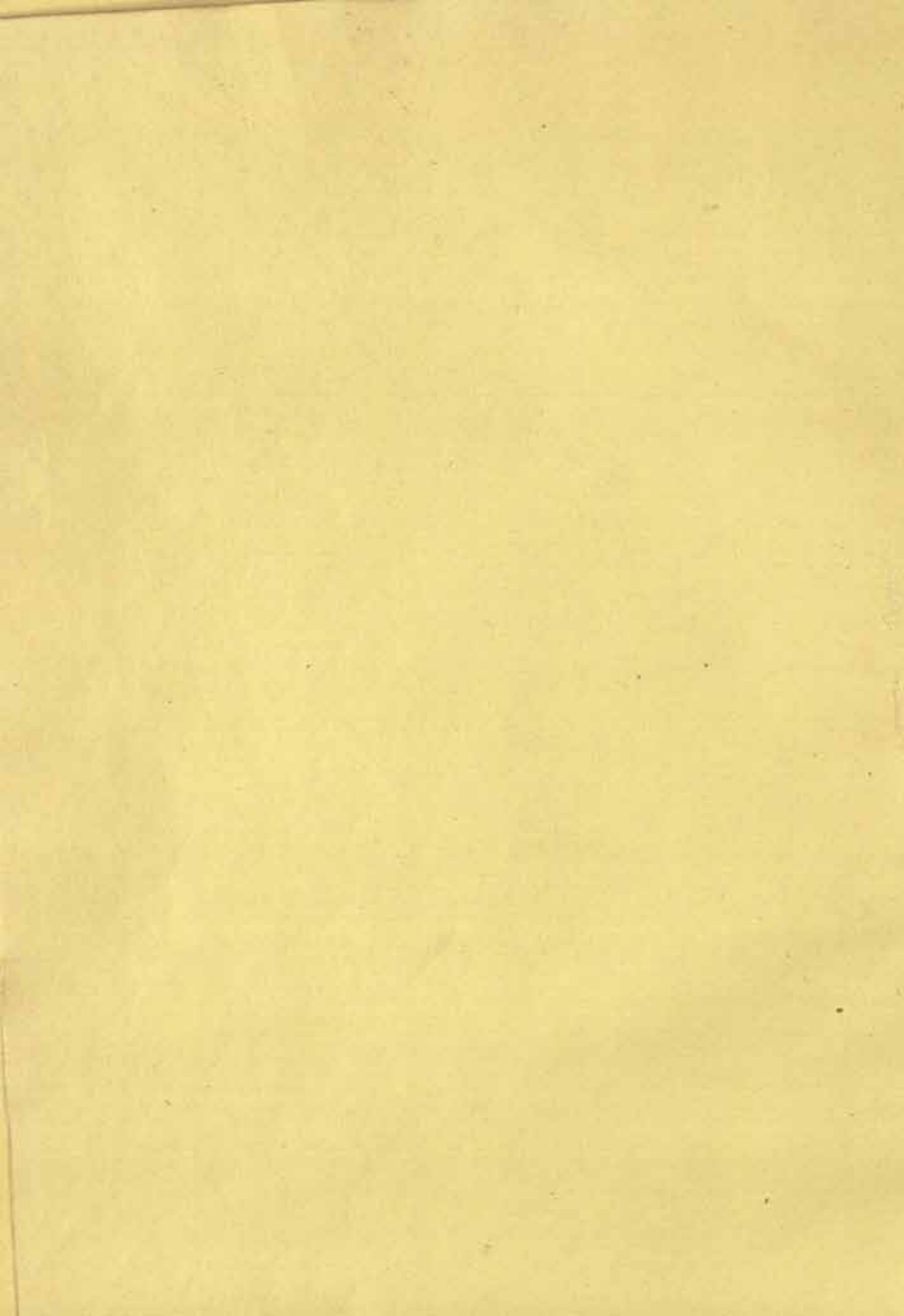
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SELECTED
SUMERIAN AND BABYLONIAN TEXTS

BY

HENRY FREDERICK LUTZ

HARRISON RESEARCH FELLOW IN SEMITICS



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BIBLIOGRAPHY AND ABBREVIATIONS

- AJSL *American Journal of Semitic Languages and Literatures.*
 BA *Beiträge zur Assyriologie und sem. Sprachwissenschaft.*
 BAGO Dennefeld, L.: *Babylonisch-Assyrische Geburts-Omina* (Assyriologische Bibliothek), Leipzig, 1914.
 BB Ungnad, A.: *Babylonische Briefe aus der Zeit der Hammurapi Dynastie* (Vorderasiatische Bibliothek), Leipzig, 1914.
 BE *Babylonian Expedition of the University of Pennsylvania, Series A.*
 BMBI Barton, George A.: *Miscellaneous Babylonian Inscriptions*, New Haven, 1918.
 Br Brünnow, R. E.: *A Classified List of Cuneiform Ideographs*, Leyden, 1887.
 CPN Clay, A. T.: *Personal Names of the Cassite Period* (Yale Oriental Research Series, Vol. 1), New Haven, 1912.
 CRT Craig, J. A.: *Assyrian and Babylonian Religious Texts* (Assyriologische Bibliothek, Vol. 13, Pt. 1 and 2), Leipzig, 1895-97.
 CT *Cuneiform Texts from Babylonian Tablets in the British Museum.*
 DHWB Delitzsch, F.: *Assyrisches Handwörterbuch*, Leipzig, 1896.
 DPB Deimel, A.: *Pantheon Babylonicum* (Scripta Pontifici Institutii Biblici), Romae, 1914.
 DSG Delitzsch, F.: *Sumerisches Glossar*, Leipzig, 1914.
 EBL Lutz, H. F.: *Early Babylonian Letters from Larsa* (YBT, Vol. 2), New Haven, 1917.
 ESB Thompson, R. C.: *The Devils and Evil Spirits of Babylonia* (2 vols.), London, 1903-1904.
 HAV *Hilprecht Anniversary Volume*, Leipzig, 1909.
 HK Holma, H.: *Die Namen der Körperteile im Assyrisch-Babylonischen* (Annales Academiae Scientiarum Fennicae, Ser. B, Vol. VII), Helsingfors, 1911.
 HL Harper: *Assyrian and Babylonian Letters, belonging to the Kouyunjik Collections of the British Museum, Part I-XIV*, Chicago, 1892-1914.
 JRBA Jastrow, M., Jr.: *Die Religion Babyloniens und Assyriens* (2 vols.), Leipzig, 1905-1912.
 KAG Knudtzon, J. A.: *Assyrische Gebete an den Sonnengott für Staat und königliches Haus aus der Zeit Asarbaddons und Asurbani-pals* (2 vols.), Leipzig, 1893.

- KB Schrader, E.: *Keilinschriftliche Bibliothek* (Vols. I–VI), Berlin, 1889–1900.
- KEAT Knudtzon, J. A.: *Die El-Amarna Tafeln* (Vorderasiatische Bibliothek), Leipzig, 1915.
- KMS King, Leonard W.: *Babylonian Magic and Sorcery*, London, 1896.
- LSS Behrens, E.: *Assyrisch-Babylonische Briefe kultischen Inhaltes aus der Sargonidenzeit* (Leipziger Semitistische Studien, II, 1), Leipzig, 1906.
- KM Küchler, F.: *Beiträge zur Kenntnis der Assyrisch-Babylonischen Medizin* (Assyriologische Bibliothek, Vol. 18), Leipzig, 1904.
- MAD Muss-Arnold, W.: *A Concise Dictionary of the Assyrian Language*, Berlin, 1905.
- Maqlu Tallquist, Knut L.: *Die Assyrische Beschwörungsserie Maqlu*, *Acta Societatis Scientiarum Fennicae*, Tom. XX, No. 6, 1895.
- MSAI Meissner, B.: *Seltene Assyrische Ideogramme*, Leipzig, 1909.
- OBW Barton, G. A.: *The Origin and Development of Babylonian Writing*, Leipzig, 1913.
- PBS University of Pennsylvania: *The Museum Publications of the Babylonian Section* (New Series).
- PPN Pöbel, A.: *Die Sumerischen Personennamen zur Zeit der Dynastie von Larsam und der ersten Dynastie von Babylon*, Breslau, 1910.
- IV R Rawlison, H.: *The Cuneiform Inscriptions of Western Asia*, Vol. IV.
- RCL Radau, H.: *Letters to Cassite Kings from the Temple Archives of Nippur*, BE Vol. XVII, part I, Philadelphia, 1908.
- SBR Frank, C.: *Studien zur Babylonischen Religion*, Strassburg, 1911.
- SHG Schollmeyer, A.: *Sumerisch-Babylonische Hymnen und Gebele an Šamaš* (Studien zur Geschichte und Kultur des Altertums), Paderborn, 1912.
- SS Scheil, V.: *Une saison de fouilles à Sippar*, Le Caire, 1902.
- UBL Ungnad, Arthur: *Babylonian Letters of the Hammurapi Period* (PBS VII), Philadelphia, 1915.
- ZA *Zeitschrift für Assyriologie*.
- ZB Zimmern, H.: *Beiträge zur Kenntnis der babylonischen Religion: die Beschwörungstafeln Šurpu; Ritualtafeln für den Beschwörer, Wahrsager und Sänger*, Leipzig, 1896–99.
- ZDMG *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

PREFACE

Under the title "Selected Sumerian and Babylonian Texts" appear in the present volume ninety-five letters, Sumerian and Semitic codes of laws, a medical text, hymns, prayers and incantations. To these texts have been added a few literary school texts.

This medley of so widely different texts needs an explanation. It was occasioned by the fact that the epistolary material offered here completed the publication of all the letters owned by the University Museum, with the exception of a small number of very fragmentary letters of the Cassite period, the condition of which would have made their publication worthless. I decided therefore to publish with these letters all such literary texts which had not yet been assigned to scholars. All the incantation texts in the possession of the Museum have been copied by me and are incorporated in this volume. But also the number of these texts proved to be too small and I have added on this account all such material that would insure the interest of the Assyriologist. The volume thus presents a considerable variety of texts, a variety, generally not favored with text editions, that was caused by the shortage of epistolary and incantatory texts.

I take this opportunity to express my thanks to Professor Morris Jastrow, Jr., for many helpful suggestions and criticisms. To Professor Jastrow I owe particularly the correct reading and the meaning of the heretofore enigmatic reading of *E-nu-ru*, *E-nu-sub* or *E-nu-šub*. The reasons for his reading

Ē-nu-šub = "House of exorcism" Professor Jastrow will submit in the forthcoming number of the *Journal of the American Oriental Society*. My thanks are also due to the Director of the University Museum, Dr. George B. Gordon, for many courtesies during the preparation of this work.

H. F. LUTZ.

PHILADELPHIA, PA., July 16, 1919.

TRANSLATIONS

I

No. 108

A PRAYER TO MARDUK DURING AN ECLIPSE OF THE MOON

OBVERSE

[<i>anaku</i>] ^{11a} <i>Šamaš-šum-ûkin</i> [<i>mâr</i> <i>ilî-šu</i>]	I, Shamash-shum-ukin, the son of his god,
[<i>ša ilu-šu</i>] ^{11a} <i>Marduk</i> ^{11a1} <i>Ištari-šu</i> ^{11a1} [<i>Šarpanitum</i>]	whose god is Marduk, whose god- dess is Sarpanitum,
[<i>ina lumun</i> '] ^{11a} <i>atali</i> ^{11a} <i>Sin</i> <i>ša ina arbi</i> <i>Kislimu ûmi 10-[kam² išakna^(na)]</i>	in the evil of an eclipse of the moon which has taken place in the month Kislimu, on the tenth day,
[<i>lumun</i>] <i>idâtî^{me1} ittê^{me1} limnûti^{me1} la</i> <i>tâbâtî^{me1}</i>	in the evil of the powers, of the signs, evil and not good,
[<i>ša ina</i>] <i>ekalli-ia û mâti-ia ibašâ-a</i>	which are in my palace and my country,
[<i>pal</i>]- <i>ba-ku ad[-ra-]ku [û šu]-ta-du-</i> <i>ra-ku³</i>	I fear, I tremble and I am cast down in fear!
[<i>ina lib</i>]- <i>bi-ia damiqtu rabiti û mati-ia</i>	In my heart great grace and my country
<i>a-na-ša(?) -a-na(?) a-na</i>	I bear for
[<i>i-na k</i>] <i>i-bi-ti-ka šir-ti</i>	At thy exalted command
[<i>lu</i>]- <i>ub-lu⁴ lu-uš-lim-ma⁴ lu-uš-tam-</i> <i>mar ilu-ut-ka</i>	let me live, let me be perfect and let me behold thy divinity!
[<i>e</i>]- <i>ma ú-ša-am-ma-ru lu-uk-šu-ud</i>	Whenever I plan, let me succeed!
[<i>šu</i>]- <i>uš-kin kit-ti ina pi-ia</i>	Cause truth to dwell in my mouth!
[<i>šub</i>]- <i>ši a-mat damiqtu^(1u) ina lib-bi-ia</i>	Let a word of grace be in my heart!
<i>ti-ru û na-an-za-za liq-bu-ú damiqtu^(1u)</i>	May the watchman and guardian command favor!
[<i>ilî</i>]- <i>ia li-iṣ-ṣiṣ ina imni-ia</i>	May my god stand at my right hand!
^{11a1} <i>Ištari-ia liṣ-ṣiṣ ina šumêli-ia</i>	May my goddess stand at my left!

REVERSE

[ili]-ia šal-lim-[mu ina idi-ia lu-u]-
ka-a-a-an

[šur]-gam-ma qa-ba-a [še-ma]-a ū
ma-ga-ru

[a]-mat a-qab-bu-ū ki-ma a-qab-bu-ū
lu ma-ag-[rat]

^(11a)Marduk bēlu rabū-ū napīštim^(tim)
lu-ū^b

[ba]-laṭ napīštim^(tim)-ia qī-bi-im

[ma]-ḥar-ka nam-riš a-tal-lu-ku
lu-uš-bi

^(11a)Enlil(!) urru-ka ^(11a)E-a liriš-ka

[ilāni]^{meš} ša kiš-šat lik-ru-bu-ka

[ilāni]^{meš} rabūti^{meš} lib-ba-ka li-ṭib-bu

[inim]-nim-ma šu-il-la ^(11a)Marduk-
kan

May my god, who is gracious, stand
firmly at my side!

to shout, to command, to listen and
to be gracious!

Let the word I speak, in the fashion
I do speak, be propitious!

O Marduk, great lord, life!

Truly do thou command the life of
my soul!

Before thee splendidly have I come,
let me be satisfied!

May Enlil be thy light, may Ea cry
unto thee with joy!

May the gods of the universe be
favorable unto thee!

May the great gods please thy
heart!

Prayer of the raising of the hand—
it is to Marduk.

II

No. 121

A PRAYER TO A GODDESS AGAINST WITCHCRAFT

OBVERSE

.....lu ar-ru-ū mikda^b
limnutim^(tim)

[ša ina ḡumri]ia-ši-im la idī⁷ kis-pi
ru-ḫi-e ru-si-[e]

ār-ša-še-elimnūti^{meš} laṭabu ša amelūti
di-bal-la ḡul-giḡ ka-dib-bi-da-ge
ḡi-tar-ru-de-e ša a-we-lu-tim

.....I am surrounded with
the power of evil,
which is in my body, is not known to
me. Sorcery, witchcraft, poison-
ing,

the evil, not good, tricks of mankind,
deceit, seduction, stuttering,
raping of mankind,

ša bēl ik-ki-ia ša ši-ri-ia ša bēl dini-ia

ša bēl dababi-ia ša bēl limnūtīm^(tim)-ia

ša ip-ša bar-ta ù limnūtām^(tam) ša
ú-še-pi-ša

is-ḥu-ra-am ekimam^s e-ni-en-na
an-ḥu-šu nu-ḥu e-še-'i pa-ni-ki

ina kabiti-ki šir-tim ša la innakaru^(ru)

an-ni-ki ki-ni ša la in-ni-en-nu-ú

linnasih ina ḡumri-ia ki-ma piššat
ḡumbi-ki

ma-am-ma la ṭābu

nī-lil murši-ia ma-am-ma a-? a-šib

di-na liqi di-na di-in

purussa-a-a pur-si

of the lord of my oppression, (of the
lord) of my enmity, of the lord of
my judgment,

of the lord of my reflection, of the
lord of my mischief,

of sorcery, rebellion and evil which
they did

surrounded me, seized me. Now
I am weak through it. Comfort I
see before thee!

By thy exalted command, which
does not change,

(and) thy true grace, which does
not alter,

let be torn away from my body like
the grease of thy wagon

whatsoever is not good!

Let my sickness, whatsoever
I I dwell.

Take up the judgment, render
judgment!

Decide my decision!

REVERSE

lu ar-ru-ú mikda^s limnūtīm^(tim)

ša amēl kaššapi ù^{tal} kaššapti

ina ki-bi-ti-ki

ú an-ni-ki

limna eni-ia qarna rēši limnūtām^(tam)

ša ina ḡumri-ia

šēri-ia riksati-ia ba-šu-ú linnasih^(ih)

ḡumri-ia

I am surrounded with the evil power
of the sorcerer and the sorceress!

Through thy command

and thy grace

the evil of my eye, the horn of the
head, the evil which is in my
body,

my flesh, my members, let be torn
away from my body.

AG.AG.BI[ina muši⁹]gušuru mû illu
tasalah

ana pân kakkabi šib-ṭi-an-na (?) qāna
aṭag tanadi^(di)

Perform the following: In the night
sprinkle a bough with pure water.

At the presence of the star Shib-
zianna, thou shalt throw a pure
cane.

<i>qān urrugalli tu-za-qap šipāta ġe-gal</i> <i>lanaši¹⁰</i>	An urrigallu-reed thou shalt set up. Wool of great abundance thou shalt carry.
<i>šipāta za-ġin-na -ga-šu teppuš mū</i> <i>tu-la-aḥ</i>	Of pure wool a thou shalt make. Water thou shalt sprinkle.
<i>ina libbi qān urrigalli GI.GAB</i> <i>tukān^(an)</i> <i>tuballal(?)</i>	Amongst the urrigallu-reed thou shalt set up a drink-offering. thou shalt mix (?)
<i>šiptam 3-šu tamannu</i>	The incantation thou shalt recite three times.
. <i>ki-za-za</i>	. . . . .

Rest too fragmentary for translation.

III

No. 115

AN INCANTATION TEXT

This text, together with another text published in this volume (No. 112), contains but implorations to the evil spirit to depart. Judging from the size of the tablet, it seems that only a few lines of the top of the obverse are lost, so that we may conjecture that this tablet, like tablet No. 112, began immediately with the formula: *ṣi X ġe-ḫad niš X utammika*.

OBVERSE

. [<i>ṣi ġig-ge ū-ku-ku-e-ne</i>]- <i>ge ġe [niš m]u-</i> <i>šu ū mu-uš-la-lu</i>	. . . . . By the night and those who sleep mayest thou be exorcised.
[<i>ṣi mul-mul ġig-ge</i>] <i>nigin-bi ġe [niš</i> <i>kakkabani]</i> ^{met} <i>mu-ši-tum nap-ḫa-</i> <i>ri-šu-nu</i>	. . . . . By the totality of the nightly stars mayest thou be exorcised.

[*zi nam-tar-ri*] *ge* [*niš*] *šim-ti-ši-na*

By their decree mayest thou be exorcised.

[*zi dingir Babbar 2'-ta zi*] *dingir Babbar-šá-a ge* [*niš ši-it šamši*]⁽¹²⁾ *e-rib šamši*⁽¹³⁾

By the rising and the setting sun mayest thou be exorcised.

[*zi dingir Babbar-ra udu-ge*] *dingir Giš-bil(?) gē-da ge* *niš* ⁽¹⁴⁾ *Šamaš ša ū-mi* ⁽¹⁵⁾ *Sin ša mu-šu*

By Shamash of the day, by Sin of the night mayest thou be exorcised.

zi ud te-ge mu-a ge *niš ūmu ub-bak ū šat-ti*

By the turning day and year mayest thou be exorcised.

zi kur-bar-ra zi kur-šag-ga ge *niš ša-ḫat ša-di-i niš ki-rib ša-di-i*

By the exterior of the mountain, by the interior of the mountain mayest thou be exorcised.

zi laḡ gē-gē-ga ge *niš nu-ru ik-li-ti*

By the light of darkness mayest thou be exorcised.

zi ḡar-ra-an kaš-an ge-en-du ka-kaš⁽¹¹⁾ *kalam-ma-ge ge* *niš ur-ḫu ḡar-ra-an tu-du pa-da-nu ša ma-a-tu*

By the highway, the road, the path, the way of the land mayest thou be exorcised.

zi ub-da-da ūr giš-gē ki-gub-bu-ne ge *niš šup-ki ša-ḫa-ti du-tu šil-lu šub-tu man-za-za*

By the side of the foundation, the shade of the dwelling-place mayest thou be exorcised.

zi ud-ge a-ab-ba nu-gi-gi-da-ge ge *niš šal-šam(?) tam-tim la ta-a-ri*

By the third sea of no return(?) mayest thou be exorcised.

zi an-ki-bi-da i-ri-[pad ḡa-ba-ra-du-un]⁽¹²⁾ *niš šamē ū iršitim*⁽¹³⁾ *lu[-ú ū-tam-me-ka lu-ta-at-ta-lak]*⁽¹⁴⁾

By heaven and earth I exorcise thee that thou mayest depart.

[*en-na*] *su lū-gišgal-lu du[mu dingir-ra-na]* *a-di zumru*⁽¹⁵⁾ *amēl ili-šu ba-ra-an-ta-ri-en-na ba-ra-an-[ta] ta-as-su-ū ta-'as-su-ḫu*⁽¹⁶⁾

Until from the body of the man of his god thou removest and thou departest

ū ba-ra-an-da-ab-kú-e [*a ba-ra-an-da-ab-nak-e*] *a-ka-lu e*⁽¹⁷⁾ *ta-kul me-e* [*e tal-ti*]

food thou shalt not eat, water thou shalt not drink

a-na zumri-šu ḡa-ba-ra-2'

From his body go out!

. *ana man-za-zi-ka*

. to thy resting-place (return?).

OBVERSE, COL. II, LOWER PIECE

<i>zi dingir Nin-sig-kur</i> <i>niš</i> ^{11a1} <i>ditto be-lit 2</i>	By Ninsigkur, the mistress of the temple of mayest thou be exorcised.
<i>zi dingir Giš-bil sag nun-eš</i> [<i>kur-ra-ge ġe</i>] ¹⁴ <i>niš</i> ^{11a} <i>ditto a-ša-rid ša-[ka-nak-ka iršitim(?)]</i> ¹⁵	By Gishbil, chief high-priest of the earth mayest thou be exorcised.
<i>zi dingir Da-mu a-su-gal</i> [<i>dingir-ri-e-ne-ge ġe</i>] <i>niš</i> ^{11a} <i>ditto a-su rabû ilâni</i> ¹⁶	By Damu, the chief physician of the gods mayest thou be exorcised.
<i>zi dingir Ka-nun-ra</i> <i>niš</i> ^{11a} <i>ditto me-dul(?)</i>	By Kanunra, the mayest thou be exorcised.
<i>zi imma bil</i> <i>niš</i>	By the burning thirst mayest thou be exorcised.
<i>zi šub</i>	By the prayer of mayest thou be exorcised.
<i>zi</i>	By the mayest thou be exorcised.

REVERSE

<i>zi dingir Nin-šar gir-lal 2-[kur ġe]</i> <i>niš</i> ^{11a} <i>ditto na-aš pa-ri ša E-[kur]</i>	By Ninšar, the sword-bearer of Ekur mayest thou be exorcised.
<i>zi dingir Azag-sug sanga maġ</i> [<i>dingir An-na-ge ġe</i>] <i>niš</i> ^{11a} <i>ditto ša-an-gam-ma-hu ša</i> ^{11a} <i>A-[nim]</i>	By Azag-sug, the high-priest of Anu mayest thou be exorcised.
<i>zi dingir Egir mu-gal din</i> [<i>gir An-na-ge ġe</i>] <i>niš</i> ^{11a} <i>ditto mu-gal ša</i> ^{11a} <i>A-nim</i>	By Egir the great representative of Anu mayest thou be exorcised.
<i>zi dingir Nin-ma-da ba di</i> [<i>gir An-na-ge ġe</i>] <i>niš</i> ^{11a1} <i>ditto ka-zał ša</i> ^{11a} <i>A-nim</i>	By Ninmada, she who implores Anu mayest thou be exorcised.
<i>zi dingir Nidaba nin nig-nam-ma-ge šu-el</i> [<i>?-la ġe</i>] <i>niš</i> ^{11a1} <i>ditto be-el-ti mu-su(?)</i>	By Nidaba, the mistress of the pure treasure of fate (?) mayest thou be exorcised.
<i>zi dingir Ga-ni bulug an sal-me-me gi-e</i> [<i>n ġe</i>] <i>niš</i> ^{11a} <i>ditto mu-kin pu-lu-luk šami-e rapšâti</i>	By Hani, the establisher of the boundaries of the wide heavens mayest thou be exorcised.
<i>zi dingir La-ma dingir lamma da</i> <i>niš</i> ^{11a} <i>ditto ilu nam</i>	By Lama the protecting deity mayest thou be exorcised.
<i>zi dingir En-lil-la an-na-ge</i> [<i>ġe</i>]	By Enlil of the heavens mayest thou be exorcised.

<i>zi dingir Nin-lil-la an-na-ge [ge]</i>	By Ninlil of the heavens mayest thou be exorcised.
<i>zi dingir Ma-mi dingir</i>	By Mami the mistress of
<i>niš^{11a} ditto^{1a} be-lit</i>	mayest thou be exorcised.

IV

No. 126

A HYMN TO THE SUN-GOD

For the restoration of this hymn compare IV R. 20 and IV R. 28.

OBVERSE

<i>[en dingir Babbar an-ur-ra gi-i-ni-bu^{11a} Šamaš ina i-šid šamē^(e) tap-pu- ha-am-ma</i>	Incantation. O Shamash, at the foundation of the heavens thou flamest up.
<i>giš si-gar aṣag an-na-ge nam-ta-e-gál ši-gar šamē^(e) ellūti tap-ti</i>	The lock of the brilliant heaven thou hast opened.
<i>giš-gál an-na-ge gál-im-mi-ni-kid da- lat šamē^(e) tap-ta-a</i>	The bolt of the heaven thou hast removed.
<i>dingir Babbar kalam-ma-ge sag-ga- na-šu mi-ni-ni-il^{11a} Šamaš a-na ma-a]-ti ri[-ši-ka taš-ša-a]</i>	O Shamash, to the earth thou hast lifted up thy head.
<i>[dingir Babbar me-lam an-na^{11a} Šamaš me-lam-me] šamē^(e) ma-ta-a]-ti tak- tum kur-kur-ra ne-tu]</i>	O Shamash, thou hast covered the earth with heavenly splendor.
<i>[igi kalam-ma] ana ni-aš (!) ma-a-tu nu-ri ta[-ša-kan laḡ gar-ra¹⁷-ne]</i>	When thou lookest upon the land establishest thou light.
<i>[gir-kalam]-ma ki-bi-is ma-a-tu¹⁸ lu [-u tuš-te-ši-ne]</i>	The way of the land truly guide thou!
<i>[maš]-anše niḡ-zi-gal bu-ul šēri ši-kin napīšti [ti-ša-kan u-me-ni-gar]¹⁹</i>	The beasts of the field, the living creatures thou hast created.
<i>dingir Babbar ama²⁰ a-a-bi-da [gištug gar-gar-ra-ne]²¹</i>	To Shamash, like unto a father and mother they listen.
<i>^{11a} Šamaš ki-ma a-bi ū um-ma uṣ-na ši-[it-ku-nu]²¹</i>	

ú im-ši-in-kú-e-ne²² šam-mi ik-ka-la
 dingir Babbar a-sag ^{11u}Šamaš a-ša-
 rid ilāni at-[ta dingir-ri-e-ne-ge
 me-en]
 palil dingir A-nun-na-ki me-en²³ a-lik
 maḥ-ri ša [A-nun-a-ki at-ta]
 an dingir Enlil-bi-da-ta [lugal nam-
 lu-gišgal-lu me-en it]-ti ^{11u}A-nu á
^{11u}En-lil šâr amelûti [at-ta]
 [id]-ag-ge un-ki²⁴ šar-ra-ge [si-ne . . .]
 [te]-rit kiš-šat niši [šu-te-šir]
 dingir nig-si-di mi-[ša-riš] ina šamē^(a)
 ka-a-a-nu at-[a an gub-ba me-en]
 dingir nig-gi-na kit-tu bi-rit uṣ-na ša
 ma-ta-a-t[u at-ta kur-kur-raigi-gal
 me-en]
 ṣi-du mu-un-ṣu ki-na ti-di rag-gu
 ti[-di nig-erim mu-un-ṣu]
 dingir Babbar nig-si-di ^{11u}Šamaš mi-
 ša-ri ri-is-su i-na-aš[-ši-ik] [gu-bi
 ma-ra-an-ri]
 dingir Babbar nig-erim-e²⁵ usan-dim
 [im-ma-ra-an-nun-ki-ta] ^{11u}Šamaš
 rag-gu ki-ma qin-na-ṣi [it-tar-rak-
 ka]
 dingir Babbar iskim-ta²⁶ [an dingir
 En-lil me-en] ^{11u}Šamaš tu-kul-ti
^{11u}A-nim [u ^{11u}En-lil at-ta]
 dingir Babbar di-kud [maḥ an-ki-bi-
 dame-en] [^{11u}Šamaš da-a-a-nu ṣi-ru
 ša šamē^(a) iršitim ^(tim)at-ta]

Food they are fed.

O Shamash, the chief of the gods art thou!

He who goes before the Anunaki art thou!

With Anu and Enlil a king of mankind art thou!

Guide thou the law of all the people!

O god of justice in the heaven eternal art thou!

Thou art the justice and the wisdom of the land!

Thou knowest the pious, thou knowest the wicked.

O Shamash, righteousness lifteth up to thee its head.

O Shamash, wickedness like a whip becomes torn through thee.

O Shamash, the helper of Anu and Enlil art thou.

O Shamash, the exalted judge of heaven and earth art thou.

REVERSE

.-am-a-ni-šu^{11u} Šamaš

 [lugal-e dumu dingir-ra]-na ta-gab-bu-
 na [ḡe-gub] [šarru mā]r ili-šu ina
 šu-mā-li-šu [li-ṣi-iṣ]

. Shamash

The king, the son of his god, may stand at his left.

[dingir lù-gal-lu dumu]-a-ni-šu mû-
un-na-an-gub a- ù ilu
amêli aš-šu ma-ri-šu aš-riš iṭ-ṭa-
aṭ-ka

me silim me nam-ti-la [u-gar-ra-ab]
pa-ra-as šul-me pa-ra-as ba-lâ-[tu
šu-kun-šum-ma]

ka silim šag ḡul-la ina sa-li-mu hu-
ut lib-bi

ka-gar sig-ga ina e-gir-ri-e dam-ki.

dingir Babbar lugal dingir-ra-na su-a
ḡe-en-da-ab-[bi] ^{11u}Šamaš šâr mâr
ili-šu liq-bi ša a-na qa-tu

en ki-gal kul-unu-ki kalag kalam-a-
ni-šu rag-ga-... be-el ša ki-gal-e
ša kul-la-bi ka-a-ša

dingir Babbar di-kud maḡ [en nun
kur-kur-ra-ge me-en] ²⁷ ^{11u}Šamaš da-
a-a-nu ši-ri bēl rabū ^(u) ša [ma-ta-a-
ti at-ta]

lugal nig-ṭi-ga [šâ-lâ-sud kalam-ma-ge
me-en] be-lim šik-na-ti napištim ^(tim)
rim-nu-[ú ša ma-ta-a-ti at-ta]

[dingir Babbar ud-da] ne-e^{2s} lugal^{2s}
dumu dingir-ra-[na u-me-ni-el u-
me-ni-laḡ-laḡ ^{11u}Šamaš ina ūmi] ^(mi)
an-ni-e šar-[ri mâr ili-šu ul-lil-šu
ub-bi-ib-šu]

[nig-nam ḡul-dim]-ma su-a ni-ga[l-la
bar-bi-ta ḡe-en-ṭi-ṭi] [mimma e-piš]
limnūtim ^(tim) ša ina ṣumri-[šu ba-
šu-ú ina a-ḡa-a-ti li-in-na-si]

And the god of man on account of
his son devoutly steps before
thee.

A command of peace, a command of
life establish for him!

In loving kindness of a joyous heart

In gracious thoughts.

May Shamash, the king of the son
of his god, speak, so that into the
hand

Lord of the kigallu of Kullab to thee,
the hero in his land.

O Shamash, the lofty judge, the
great lord of the lands art thou.

The lord of living creatures, the
merciful of the lands art thou.

O Shamash, at this day purify and
cleanse the king, the son of his
god.

Whatever evil sorcery, which is in
his body, may it be removed.

Rest destroyed.

V

No. 118

ANOTHER HYMN TO SHAMASH

A duplicate fragment of this text is found in Langdon's Grammatical Texts, PBS. XII, No. 1, plates 32 to 35. The text, however, where the duplicate comes to assist in its restoration, is still too fragmentary in the first column of the reverse to allow a running translation. It is probable that also text No. 27 in the work of Langdon represents but an excerpt of the present hymn. Below is offered a transliteration and translation of the second column of the reverse only. The obverse of the tablet is nearly completely destroyed.

REVERSE, COL. II

<i>dingir Babbar ana zagin-ta é'-[a]</i>	O Shamash, come forth from the shining heaven!
<i>ù-gin ana azag-ga-ta sag-tu-tu</i>	Go forth from the brilliant heaven. O first-born!
<i>dingir Babbar en-gal-bi dingir Babbar lugal-á-[bi me-en?]</i>	O Shamash, its great lord; O Shamash, its mighty king art thou.
<i>dingir Babbar en-gál bàr-bàr-e-ne</i>	O Shamash, lord of the throne-chambers,
<i>dingir Babbar lugal-gal an-ki-ki</i>	O Shamash, great king of heaven and earth,
<i>dingir Babbar kid-a i(?) dingir-e-ne-ge sag-ka maš-sag a-a a-nun-na-e-ne</i>	O Shamash, encloser(?) of the gods, chief, leader, father of the Anunaki,
<i>dingir Babbar še-ir-zi^{no} zid-da an-ki-a^{mul} ana</i>	O Shamash, true glory, in heaven and earth the Anu-star,
<i>dingir Babbar ušum-gal nir-lugal šag é'-a</i>	O Shamash, hero, lord of the interior, king, come forth!
<i>dingir Babbar dingir šar-ra gal-za an-na me nu-un-laš-laš</i>	O Shamash, god of the totality, thy greatness in heaven does not remove presage.

ub-šu anⁿⁱ-na-ge sag la kur-bi me-en

....lu igi(?) edin-na gû-nu-mâ-mâ
me-en

.....palil me-en lû-tab-ba
za-e me-en

dingir Babbar lû.....â-duġ-a
nir(?) -e me-en

dingir Babbar lu ġ'-a(?) ki-gub-a-ni
ib-ġa-e

ġul-gâl-e.....-a-ni-bi ġe-šu-kud

dingir Babbar lugal nun-ra me(?) -na
.....ni-ġu

kur ġagin ſu-úr maġ gû-bi.....

dingir Babbar-ka * ſaġ ana-ge gal-bi
.....

ſaġ kur-ra-ge ū dagal-bi ni-tuſ

dingir Babbar di-kud dingir Babbar
ka-aſ-bar

dingir Babbar di-kud dingir-e-ne-ge
dingir Babbar ka-aſ-bar a-a a-nun-
na-ge

dingir Babbar ad dingir En-lil-la tu-
tu-ud-ġa-ġa

dingir Babbar en-kal-gâl ana aġag-ġa

dingir Babbar dingir nig-si-di di-kam
dingir Babbar sib a-a sag-ġig-a

dingir Babbar sag di-kud kalam-
ma-ge

dingir Babbar di-kud-ge(?) ġa-a-am

dingir Babbar ka-aſ-bar-ra ġa-a-am

dingir Babbar nig-ġi-naġa-a-am

dingir Babbar nig-ġi.....ġa-a-am

In the sphere of the heavens thou
art the chief of the fullness of its
region.

The foremost in the desert, who
does not humble himself, art thou.

The first art thou, a companion art
thou.

O Shamash, who.....in increase
of might, thou art a lord.

O Shamash, who having gone forth
to his place of position, teemeth
with might.

The evil.....
may be cut off.

O Shamash, king, who maketh
known to the prince his command
of.....

The brilliant mountain, the great
bolt, its neck.....

O Shamash, inmidst of the heaven
greatly.....

Inmidst of the world (and) its wide
desert thou dwellest.

O Shamash, judge, O Shamash,
decider,

O Shamash, judge of the gods,

O Shamash, decider, father of the
Anunaki,

O Shamash, born of father Enlil,

O Shamash, powerful lord of the
splendid heaven,

O Shamash, just god of judgment,

O Shamash, shepherd, father of the
black-headed,

O Shamash, chief judge of the land,

O Shamash, a judge art thou!

O Shamash, a decider art thou!

O Shamash, truth art thou!

O Shamash, life.....art
thou!

dingir Babbar a-ab-ba igi-nim za-a-am

dingir Babbar a-ab-ba sig-a za-a-am
dingir Babbar kur-aš šu-di-na tur-ra
za-a-am

dingir Babbar sig-ga-aš esig-ga-ra gá-
nu za-a-am

dingir Babbar nu-tuk-ki gul-la za-a-am

dingir Babbar nu-mu-un ku-si-da za-
a-am

dingir Babbar za-men nu-é' di-kud
nu-kud ka-aš nu-bar-ra

dingir Babbar za-men nu-é' igi-a-šu
lu-ru-tiq di-kud nu-kud

dingir Babbar za-men nu-é' giš-gu-za
nam-lugal-la-šu nu-gub

dingir Babbar za-men nu-é' pa nam-
lugal-la-šu nu-gá-gá

dingir Babbar za-men nu-é' giš-dug(?)
nam-lugal-la-šu nu-laḡ

dingir Babbar za-men nu-é' lugal
erin-ne á la ba-ag-gi

dingir Babbar za-men nu-é' giš-lugal
dingir-ra-šu sig-aš nu(!)-sig-ga

dingir Babbar za-men nu-é' lù-maḡ
dam igi-bar nu-šu

dingir Babbar za-men nu-é' ur-bar-ra
-ge nu-ub-ba-šū-šū

ur-maḡ esig-ga nu-ub-si-ga kur-gal ka-

O Shamash, above the ocean art thou!

O Shamash, below the ocean art thou!

O Shamash, into the mountain
 entering art thou!

O Shamash, raging in might towards the strong one art thou!

O Shamash, one who does not own destruction art thou!

O Shamash, the seed of Kusida art thou!

O Shamash, if thou dost not come forth, judgment will not be rendered, decision will not be made.

O Shamash, if thou dost not come forth, in the presence of the oppressor (?) judgment will not be rendered.

O Shamash, if thou dost not come forth, the throne in the kingship will not stand (firm).

O Shamash, if thou dost not come forth, the scepter in the kingship will not exercise.

O Shamash, if thou dost not come forth, the good lord in the kingship will not lead.

O Shamash, if thou dost not come forth, the king's men will not exercise power.

O Shamash, if thou dost not come forth, the royal lord through thy divinity will not be filled with fullness.

O Shamash, if thou dost not come forth, the mighty one will not know the look of a woman.

O Shamash, if thou dost not come forth, the jackal will not rush about.

The lion will not be filled with strength, the great mountain . . .

VI

No. 127

AN UTUKKU LIMNUTU TEXT

OBVERSE, COL. I

en è-nu-šub
utug-ğul lù-e (?) gig-ga

á-úr-da du-du
e-sir-ra šu-šu
galla-ğul-ğál
edin-na šú-bar-ra
sa-gaš šú-nu-gi
dingir-dim-me
dingir-dim-a
galu-ra su-su
[šàg]²⁰-gig libiš-gig
[tu-ra] sag-gig
[uru-lu-galu]-ra dul-la
[lù gin u]-dim
[mu-un-da]-ru-uš
[ši-na]
[ba-ni-in-su-eš]
lù-gal-bi [zi-ni-la]
ni-bal-bal-[e zi-gim mu-un-zi]
dingir Asar-lù-dug igi-im-ma-an-sum
a-a-ni dingir En-ki-ra
è-a ba-an-ši-tur
gù-mu-un-na-dè-e
a-a-mu utuk-ğul galu-e gig?-ga

á-úr-da du-du
e-sir-ra šu-šu
a-du 2-kam-ma-aš
ù-ub-dug²¹
[a-na ib-aga]-en na-bi nu-ru
[a-na ni]-ib-ge-ge
[dingir En-ki du]mu-ni
[dingir Asar-lù]-dug
[mu-un-na-ni-ib-ge-ge]

Incantation of the house of exorcism.
The evil demon has smitten man
with sickness.

It causes the limbs to toss in pain.
It rushes into the street.

The evil devil
Is let loose in the plain.
The robber is not turned back.

The hag-demon
The ghoul

Have rushed upon the man.
With heart-disease, madness,

Sickness (and) headache
They cover the man.

Scorching the wanderer
Like the day.

With bitterness
They fill him.

This man from his soul
Is torn and tosses like the billows.

Marduk saw him.
Unto his father Ea

Into the house he entered.
He spoke:

O my father, an evil demon has
smitten man with sickness.

He causes the limbs to toss in pain.
He rushes in the street.

Twice
Let him say it.

What he has done he does not know,
Nor how he shall be relieved.

Ea unto his son
Marduk

Answered:

COL. II

dumu-mu a-na nu-e-zi
a-na a-ra-ab-dağ-e-en
dingir Asar-lù-dug
a-na nu-e-zi
a-na a-ra-ab-dağ-e-en
nig-má-e ni-zi-a-mu
ù-za-e in-ga-e-zi
gin-na dumu-mu
dingir Asar-lù-dug
a an-za-am-ma
ù-me-ni-dé
giš-šinig ú-in-nu-uš
šag-ba ù-me-ni-šub
galu-ba ù-me-ni-gur
[nig]-na gi-bil-la
[ù-me-ni-e]³⁵
[nam-lar kuš galu-ka]

[nig]-gál-la [a-gim]
ge-im-ma-ra-an-zi-[zi]³⁶
urudu nig-kalag-ga
ur-sag an-na-ge
za-pa-ag gu-luğ-ğa-ni³⁷
nig-ğul ba-ab-ur-ri (šu ù-me-ti³⁸)
ki za-pa-ag sum-ma
ù-me-sum
sag-tu-uk-zi³⁹ ge-a
urudu nig-kalag-ga
ur-sag an-na-ge
za-pa-ag me-lam-m[a-ni]
[gu]-um-ma-dağ-[e]⁴⁰

O my son, what dost thou not know?
 What can I add unto thee?
 O Marduk,
 What dost thou not know?
 What else can I add unto thee?
 That which I know
 Thou knowest also!
 Go, my son
 Marduk!
 Water from the asammu-vessel
 Pour out.
 Tamarisk and mashtakal-plant
 Place on his heart.
 This man atone!
 Censer and torch
 Cause thou to go forth.
 The curse which is in the body of
 man
 Like water
 May run away!
 The copper of strength
 Of the hero Anu
 Whose terrifying roar
 Seizes away whatsoever is evil, take!
 Where its roar is given out
 Bring it!
 Verily it shall be thy supporter!
 May the copper of strength
 Of the hero Anu
 With its awful roar
 Help thee!

COL. III

utug-ğul a-la-ğul
ga-ba-ra-é'
gidim-ğul galla-ğul
ga-ba-ra-é'
dingir-ğul maškim-ğul

May the evil demon, the evil spirit
 Go forth!
 May the evil ghost, the evil devil
 Go forth!
 May the evil god, the evil fiend

ġa-ba-ra-ē'
 ka-ġul uġ ġul-dim-ma⁴¹

 ġa-ba-ra-ē'⁴¹
 dingir-dim-me dingir-dim-a
 galu-ra šu-šu
 ga-ba-ra-ē'
 šag-gig libiš-gig
 tu-ra [sag]-gig
 uru-lu-galu-ra dul-[la]
 ġa-ba-ra-ē'
 [ġi dingir]-gal-gal-e-ne-ge
 [i-ri]-pad
 ġa-[ba-ra-du]-un
 inim-nim-ma [utug-ġul]-a-kam

Go forth!
 May the evil mouth, sorcery, evil
 deed
 Go forth!
 May the hag-demon, the ghoul
 Having rushed upon man
 Go forth!
 Heart-ache, madness
 Sickness, headache
 Which cover the man
 May go forth!
 By the great gods
 Mayest thou be exorcised
 That thou mayest depart!
 Prayer against the evil spirit.

en ē-nu-šub

utug-ġul a-la-ġul
 lù gig-ki-a-šu⁴²
 sil-a kil-ba
 gidim-ġul gal-la-ġul
 lù gig-ki-a-šu⁴²
 e-sir-ra⁴³ kil-ba
 ud-bat⁴⁴-ša
 an-ša-ša
 nig-na-me nu-un-kad-kad
 ġul-gal lù⁴⁵ igi-ġuš-a
 me-lam-ma zag-sir
 ka-du-a⁴⁶

Incantation of the house of exor-
 cism.
 O evil spirit, O evil demon,
 Who have power by night
 Over the street,
 O evil ghost, O evil devil,
 Who have power by night
 Over the path,
 O thou that mightily
 Afflictest
 And leavest nothing untouched,
 The evil one whose face is angry,
 Girt about with splendor
 (Which is) terrible

COL. IV

šug-ga nu-un-ru-a
 galu-ra ġul-gal-la
 mul-dim sur-ru-da
 lù šu-lá-a
 šu-nu-un-bar-ri
 lù gig-ki-a
 ē-a-ni-šu ra-a

Knoweth no kindness.
 To man it gleams full of disaster
 Like a star.
 It binds
 And does not set free.
 It in the night
 Goes to his house

galu-ra ba-te
[gá]⁴⁷ ni-in-sum
...-bi-šu mu-un-ru
è-a-ni-šu ba-an-te-ga
giš-gi-en-na-ni ba-an-da-ga-lam
igi-ni til-til
lù igi-nu-un-bar-ri
... igi-bi lù-bi? ...-ne...
lù ...-na
lù-gal-bi ...
gùl-dib-bi[galu-ra]dib-dib
aṣag giṣ[su-na]mu-un-šu-šu
dingir Asar-lù-dug igi-im-ma-an-sum
nig-má-e ni-ṣu-a-mu
ù-ṣa-e in-ga-e-ṣu
gin-na dumu-mu dingir Asar-lù-dug
dug-bur-ṣar-ra ù-me-ni-si
a-gub-ba dingir En-ki-ge
ù-me-ni-tum
nam-šub nun-ki-ga
ù-me-ni-sig
lù-gal[lu dumu dingir]-ra-na
giš-nad-k[a? tum]-ma
ù-me-ni-sug-sug
urudu nig-kalag-[ga] ur-sag an-na-ge

And approaches the man
 Cutting the throat
 Fastening in his
 It draws near unto his house.
 It destroys his members.
 It tears out his eye,
 So that he cannot see.
 The of its eye man
 Who
 Man
 Evil has seized the man.
 White leprosy? covers his body.
 Marduk saw him.
 What I know
 Knowest thou also.
 Go my son Marduk!
 A suharratu-vessel fill!
 The pure water of Ea
 Bring!
 The incantation of Eridu
 Perform!
 Unto the man the son of his god
 At the bed bring (it).
 Sprinkle him!
 The copper of might of the hero
 Anu

COL. V

giš-ma-nu giš-ku kalag-ga-la
ṣa-pa-àg me-lam-ma-ni
ḡu-mu-ra-ab-daḡ-e-en
ṣid-sur-ra en-nu-un kalag-ga
ù-me-ni-sur
kán-na-ne-ne-a ṣid-sur-ra
ù-me-ni-sur
giš-gál è-e-ka
giš-sagil è-e-ka
šu ṣab-ṣab-bu
ù-me-ni-ṣab-ṣab-bu

May the tamarisk the powerful
 weapon
 The roar of its splendor
 Help thee!
 Smear meal-water,
 The powerful protection!
 Smear the doors
 With meal-water!
 The house-door
 The bolt of the house!
 The hand that tears (it) off
 Cut off!

[ut]ug-gul a-lá-gul
 [lù] ge-ki-a-šu sila-a kil-ba
 [zi] dingir-gal-gal-e-ne-ge
 [ge-ri]-pad
 [nig-gul]-gál-e é-a-na an-ri-i
 nig-gul-gál-e é-a-na an-tuš-a
 giš-gál é-e-ka
 nam-mu-un-da-an-tu-tu-ne
 da lù é'-da-ta
 nam-mu-un-da-tu-tu-ne
 giš-gu-za-na nam-ba-tuš-ù-ne
 giš-nad-da-na nam-ba-ù-ne
 ur-šu nam-[ba-gibiš]-ne
 é-ki-tuš-a-na nam-ba-tu-tu-ne
 zi dingir-gal-gal-e-ne-ge
 i-ri-pad
 ga-ba-ra-du-un
 zi an-na ge-pad
 zi ki-a ge-pad
 inim-nim-ma u[tug-gul-a]-kam

O evil spirit, O evil demon,
 Who has power by night over the
 street
 By the great gods
 Be thou exorcised!
 The evil that has gone to his house
 The evil that has dwelled in his
 house
 The door of the house
 May they not enter!
 Having gone forth from the man
 May they no more enter!
 May they not sit in his seat!
 May they not lie on his couch!
 May they not rise over his fence!
 May they not enter into his chamber!
 By the great gods
 The evil that has gone to his house
 That thou mayest depart!
 By heaven mayest thou be exor-
 cised!
 By earth mayest thou be exorcised!
 Prayer against the evil spirit.

COL. VI

[en é-nu-šub]
-gul
-gul
-zu
-é-ta é'
é-gal-ta
 ú-mi-in-gar
 du-gab é-gal-ta é'-a
 šu-a im-mi-in-gar
 ur-gig-gi
 ka mu-ni-ib-....
 ur-babbar-....
 lil mu-un-na-ab(?) -dul

Incantation of the house of exor-
 cism.
evil
evil
knows
from the house take forth
at the temple
 Is placed.
 The offering (?) take forth from the
 temple!
 Place it into the hand!
 A black dog's
 Tooth
 (With) a white dog's
 Tall grown cover him.

ur gur-a ur-*zu* il(?)

The dog turn away, thy dog carry
up.

dug-⁴⁸ga

The word

zu an-na

The knowledge of heaven

Ten lines destroyed.

... *zu dingir-ri-e-ne-ge*

Unto the of the gods

galu mu-un-ši-gi-gi

Man has turned.

dingir Asar-lù-dug

O Marduk

dumu nun-ki-ga-ge

Son of Eridu

[*tù*]-*tù-e zu-ab*

The incantation of the Deep

[*nun*]-*ki-ga-ta*

Of Eridu

[*nam*]-*mu-un-da-an-bur-ri*

Let never be loosened!

VII

No. 119

AN INVOCATION TO NERGAL

A duplicate of this text is published in King, Magic and Sorcery, No. 27.

OBVERSE

[*šiptu be-lum gaš-ru ti-iš-ka-ru bu-kur*
^{11u}NU.NAM.NIR]

Incantation: O mighty lord, hero,
first-born of Nunamnir,

[*a-ša-rid* ^{11u}A-nun-na]-*ki be-el tam-*
ha-i]

Leader of the Anunaki, lord of battle,

[*i-lit-ti* ^{11u}KU.TU.ŠAR *šar-ra-tum*
rabūtum^(tum)]

Offspring of Kutusar the mighty
queen,

^{11u}Nergal *kaš-kaš ilâni*^{meš} *na-ram*
^{11d1}NIN.MIN.NA]

O Nergal, mighty one of the gods,
the beloved of Ninminna,

[*šu-pa-ta ina šamê*^(e) *illūti*^{meš} *ša-qu*
man-za-za-ka

Thou treadest in the lofty heavens,
lofty is thy place.

ra-ba-ta ina arallī

Thou art exalted in the underworld.

*ma-ḫi-ra la(!) ti-ši*⁴⁹

A rival thou hast not.

itti ^{11u}A-nim *ina puḫur ilâni*^{meš} *me-*
lik-ka šu-ṣur

With Anu among the multitude of
the gods write thy counsel.

itti ^{11u}Sin *ina šamê*^(e) *â iršitim*^(tim)
ka-ši-i' gim-ri

With Sin in the heavens and the
earth thou seekest everything.

id-din-ka-ma^{11a} *En-lil abu-ka*

ša-l-mat qaqqadu pu-ḥur naḫištīm^(11m)

[*bu*]-ul^{11a} *Nergal nam-maš-ša-a qa-*
tuk-ka ip-qid

[*ana*^{11a} *Šamaš-šu*]-m-ūkin *mār ili-šu*

[*ša ili-šu*^{11a} *Marduk*] *ištari-šu*

^{11a1} *Šar-ḫa-ni-tum*
[*lūmun idāti*^{mes}] *itāti*^{mes} *limnūti*^{mes} *la*
ṭabāti^{mes}

[*ša ina ekalli*]-ia *ib-ša-a-ma*
[*ḫa-ku ad*]-ra-ku ū *šu-ta-du-ra-ku*

[*a-na ekalli*]-ia *a-na mati-ia*
[*iq*]-ba-a-a-nim *a*³⁰ *a-mat an-ni*
[*našāḫu u ḫu-lu-uq*]³¹ *qu-ū ib-ba-šu-ū*
ina biti-ia

[*qa-bu-ū la še*]-mu-ū *it-tal-ḫu-in-ni*

[*aš-šum gam-ma-la-ta*^{11a} *Nergal be*]-
lum [*as-sa-ḫar ilu-ut-ka*]³²

And then has Enlil thy father given
unto thee

That the blackheaded, all living
creatures,

The cattle of Nergal, animals, thy
hand should take into care.

Unto Shamash-shum-ukin, the son
of his god,

Whose god is Marduk, whose god-
dess is Sarpanitum

In the evil of the powers, of the
signs, evil and not good,

Which are in my palace,
I am afraid, I tremble and I am cast
down in fear.

To my palace, to my land

They spoke a word of sin.

Destruction and insurrection are in
my house.

Speaking, not listening they distress
me.

Because thou art well-wishing, O lord
Nergal, I turn to thy divinity.

REVERSE

[*ag-gu lib-ba*]-ka *li-nu-ḫa*
[*pu-tur an*]-ni *ḫi-ti-ti ū si-la-ti*³³

[*na*(?)]-šir *lib*]-bi *ilu-ti-ka rabili*³⁴
[*luš-ta*]-mar *sartani pa-da-am-ma*³⁴

[*ilu ū*] *ištari ḫi-nu-tum šab-su-tum*³⁵

[*dum-qa*] *ma-ḫar-ia lu-ut-ḫu liš-li-mu*
ittli-ia

[*nir*]-bi-ka *lu-ša-pi*³⁶ *dā-li-li-ka lud-*
lul

inim-nim-ma šu-il-la^{11a} *Nergal-kam*

šiptu šu ḡul(?) *nu mul-mul-kam*³⁷

Let thy angry heart have rest!

Loosen my sin, my offence and my
presumption.

Thy great divinity protect my heart!

Let me see the untruthfulness and
set me free.

O god and angry and incensed god-
dess

Favor let come before me and deal
graciously with me.

Let me proclaim thy greatness, let
me bow in humility before thee.

Incantation of the raising of the
hand. It is to Nergal.

Incantation of the *mulmullu-*
star.

VIII

No. 124

A CONSECRATION TEXT FOR THE BUILDING OF HOUSE AND CITY

For the restorations of this interesting, but poorly preserved, text compare Scheil, Sippar 36.⁵⁸

OBVERSE

šiptu ^{11u}E-a ^{11u}Šamaš ū ^{11u}[Marduk
ilāni rabūti]

muleppušu ū da-an-[ni]^{mez} (?) ina āli
[at-tu-nu-ma]⁵⁹

mu-šap-ša-lu MŪR.NIR [muballiṣu
kāl mimma šumšu ša tabna]

ala an-na-a [ša te-pu-šu]⁶⁰

ina amat-ku-nu ki-ma šadē^(e) li[-kun
ki-bit-ku-nu]⁶¹

ana ^{11u}Šamaš-šum-ūkin mār [abi-šu
arad pa-liḥ-ku-nu]

ana amātu^(tu) parsī balāṭa [kal i-li-šu
lid-din]

šiptu ^{11u}E-a ^{11u}Šamaš ū ^{11u}[Marduk
bēlē šamē ū iršitim]

e-piš āli ū bīti [at-tu-nu-ma]

da-[an?]-nu di-in

[-ma ḡēru muš-te-še-ru te-ni-še-e-ti]

Incantation: Ea, Shamash and Mar-
duk the great gods

The builders and the fortifiers (?) in
the city (are you?)

You dug deep the large circuit.
You revived every creature that
you have created.

This city which you have built
Through your word may stand firm
like the mountains. Your com-
mand!

Unto Shamash-shum-ukin, the son
of his father, the servant who
fears you,

Command through a word that his
god may give strong life!

Incantation: O Ea, Shamash and
Marduk, lords of heaven and
earth

The builders of the city and the
house are you!

Strong is the judgment of
. the leaders of mankind.

REVERSE⁶²

bul-liṭ AN

at-ta ^{11u}? amel mu-[te-puṣ ušur?]

āla^{hi} an-na-a ša ^{11u}Šamaš-šum-
[ūkin]

Call into existence (?)

Thou O protect the builder(?)

Unto this city of Shamash-shum-
ukin

<i>ala-an-na-a^{ki} u ālani^{ki} [meš ša māti(?)]</i>	This city and the cities of the country
<i>šilla ū damiqla-ka at-ta li-šim-ma]</i>	Mayest thou decree gracious protection and thy favor
<i>itta-ka damiqlam^(tam) ina āli</i> <i>[tašakanu(?)]</i>	Thy sign of favor place into the city.
<i>marlam^(tam) la šur-ru-ū</i>	Not shall grow up bitterness
<i>ina āli ka-a-lu</i>	In the city.
<i>i-nun-bi-tu</i>	They shall shine
<i>ina āliⁱⁿ Šamaš-šum-ūkin</i>	In the city of Shamash-shum-ukin
.

IX

No. 112

AN EXORCISM⁶⁴

OBVERSE

<i>[ṣi dingir]</i>	By mayest
<i>ḡe-pad</i>	thou be exorcised.
<i>[ṣi dingir]</i>	By mayest
<i>ḡe-pad</i>	thou be exorcised.
<i>[ṣi dingir]</i>	By mayest
<i>ḡe-pad</i>	thou be exorcised.
<i>[ṣi dingir]</i>	By mayest
<i>ḡe-pad</i>	thou be exorcised.
<i>[ṣi dingir]</i>	By of the
<i>kur-kur-ra ḡe-pad</i>	lands mayest thou be exorcised.
<i>[ṣi dingir]</i>	By of the
<i>kur-kur-ra ḡe-pad</i>	lands mayest thou be exorcised.

Three lines destroyed.

<i>ṣi dingir Dam-en-ki ḡe</i>	By Damenki the
	mayest thou be exorcised.
<i>ṣi dingir Ba-ū ama ḡe</i>	By Bau the mother of
	mayest thou be exorcised.

<i>zi dingir Am-ma ama dingir an-ki-bi-la-ge ġe</i>	By Amma the mother of heaven and earth mayest thou be exorcised.
<i>zi dingir Šul-pa-ē' ġe</i>	By Shulpaē the mayest thou be exorcised.

Three lines destroyed.

<i>zi dingir Šu?-ur-mu za- ġe</i>	By Shurmu the mayest thou be exorcised.
<i>zi dingir En-ki uš-sa an-ki-a- ġe</i>	By Enki inmidst of the heaven and the earth mayest thou be exorcised.
<i>zi dingir Dam-gal-nun-na dam dingir En-ki-ge ġe</i>	By Damgalnunna the consort of Enki mayest thou be exorcised.
<i>zi dingir Asar-lù-dug gùb-gùb an-ki-a-šu ġe</i>	By Asar, the good Being, the <i>gub-gubbu</i> in heaven and earth mayest thou be exorcised.
<i>zi dingir Amar-udu inim-dug-ga ni-uš nig-ġul(?) ni-ri ki-la ġe-pad</i>	By Marduk, the spokesman evil(?) who goes below mayest thou be exorcised.
<i>zi dingir Ni-nun dingir gi-a in- ġe</i>	By Ninun the god in the mayest thou be exorcised.

Three lines destroyed.

<i>zi dingir Taš-me-tum dam a-mu-ru-ki(?) ġe-pad</i>	By Tashmetum the consort Amuru(?) mayest thou be exorcised.
<i>zi dingir Bu-bu-bu nu-tur kur-ra-ge ġe</i>	By Bububu the dwarf of the mountain mayest thou be exorcised.
<i>zi dingir Á^{6a} ama en-gur-ra-ge ġe</i>	By Á the mother of the Deep mayest thou be exorcised.
<i>zi dingir Ši dam en zu mu-da-ge ġe</i>	By Ši the consort of the lord of the knowledge of dreams mayest thou be exorcised.
<i>zi dingir A-ra giš ab-zu-a ġe</i>	By Ara, the hero in the Deep mayest thou be exorcised.
<i>zi dingir La-ġa-ma ad-gal gu-gu-a(?) ġe</i>	By Lagama the ancestor in the <i>gugu</i> mayest thou be exorcised.
<i>zi dingir Nannar kud nam-kud-da-ni-ge bi-ib-la ġe</i>	By Nannar the divider of divisions mayest thou be exorcised.

<i>zi dingir Dam-gal-la(!) an-da-a-ge ġe</i>	By Damgalla in the heavens mayest thou be exorcised.
<i>zi dingir Dam-kešda dag-il-il-na ġe</i>	By Damkeshda mayest thou be exorcised.
<i>zi dingir gal-gal-la ġe</i>	By the great mayest thou be exorcised.

OBVERSE, COL. II

<i>zi dingir A-ra-su šúb-šúb-[ba] an-na-ge [ġe-pad]</i>	By Arasu the implorer in the heavens mayest thou be exorcised.
<i>zi dingir Ū-ra ġe-2'-a zi [dingir] šag-ga ū-na-ge ġe</i>	By Ura mayest thou go forth, by the gracious of time, mayest thou be exorcised.
<i>zi ni-bu gu-za-lá ū-na-ge ġe</i>	By Nibu the thronebearer of time mayest thou be exorcised.
<i>zi an-ki še-ir-zi nam-kur-ra me-lam-ma ġe</i>	By the perfection of the splendor and the brilliancy of heaven and earth mayest thou be exorcised.
<i>zi dingir A-a-bu dumu-sal? dam-a-ni ġe</i>	By Abu the daughter of his (her?) consort mayest thou be exorcised.
<i>zi dingir Dam-bu(?) nig-si-na-aš-šu (?) ki nig-an-el-a ġe</i>	By Dambu mayest thou be exorcised.
<i>zi dingir Ka-mu-gal ašag-ga(?) . . . dul-la-a ġe</i>	By Ka the holy representative of in the cavern mayest thou be exorcised.
<i>zi dingir Ka-gi luġ bi-ib-la [ġe]</i>	By Kagi, the priestly anointer mayest thou be exorcised.
<i>zi dingir giš-ur-a bi-ib-la [ġe]</i>	By mayest thou be exorcised.
<i>zi dingir Nin-tir-mu ti-na-gi ġe</i>	By Nintirmu she who turns the life mayest thou be exorcised.
<i>zi dingir Na-na-a nir-gál-a-ni-dim ġe</i>	By Nana who is like her hero mayest thou be exorcised.
<i>zi dingir Ig-gal-e²⁶ sag ki-kur a-a-ni-dim ġe</i>	By Iggal, the chief of the mountain country like his father mayest thou be exorcised.
<i>zi dingir Da-da-a um-ma ad gal-gal-la(!) ġe</i>	By Dada the mother of the great fathers mayest thou be exorcised.

zi dingir En-me-gar-ra na a-šu maḡ
a kur-da-na ḡe-pad

By Enmeharra the creature in the
great water, in the water of the
mountain mayest thou be exor-
cised.

zi dingir Dam-.....
.....[ḡe]

By.....
mayest thou be exorcised.

zi dingir Ka-.....
.....[ḡe]

By.....
mayest thou be exorcised.

Two lines destroyed.

zi dingir Lugal-er-ra ana-ka im-til 2'

By Lugalerra of heaven, the wind of
life, go forth.

zi dingir Lu-eš-gal sib si-gal-la-ge

By Lueshgal, the shepherd of the
living creatures mayest thou be
exorcised.

zi dingir Dam-ki-gal-la dam šàg ki-
gal-la-ge

By Damkigalla the mistress inmidst
of the netherworld mayest thou be
exorcised.

zi dingir Nin-gi-zi-da gu-za-lá kur-
ra-ge

By Ningishzida the thronebearer of
the land mayest thou be exor-
cised.

zi dingir En-'ur-na-gal en kur nu-
gi-en-da ḡe

By Enkurnagal the lord of the
land of no return mayest thou be
exorcised.

zi dingir Ġuš-bi-il(?) agrig kur-ra-
ge ḡe

By Gushbil the abarakku of the
land mayest thou be exorcised.

zi dingir Dug-dug-ga-á gir-lal kur-ra-
ge ḡe

By Dugdugga-a the sword-bearer of
the land mayest thou be exor-
cised.

zi dingir Ê'-ta-na dingir 2' kur-bal-
ge ḡe

By Etana the god who goeth forth
to the hostile foreign land mayest
thou be exorcised.

zi dingir Ka-ti.....
.....[ḡe]

By Kati.....
mayest thou be exorcised.

zi dingir Gál-? im-si nig-ši zagin [ḡe]

By Gal.....
.....the brilliant mayest thou
be exorcised.

zi dingir en-sig dam-sig en-nu dam-nu

By the god, the lord below, the mis-
tress below, the lord of nothing,
the mistress of nothing,

<i>dingir en šilig dam-maḡ eš</i>	The god, the lord, the potentate, the great mistress
<i>en-me-ā-ra en-me-šar-ra</i> ⁶⁷	By Enmeara, by Enmesharra,
<i>en ama a-a aḡag-dul-la-ge-ne</i>	By the lord, the mother, the father, the sanctity of the caverns and
<i>nam-tar-ra-ge-ne ḡe-pad</i>	Of the fates mayest thou be exorcised.
. <i>dingir-mu-gal</i>	By the divine representative
<i>ḡe-pad</i>	Mayest thou be exorcised.

REVERSE, COL. III

<i>ṣi im-imin-bi ṣi an-ki ub-da-limmu-ba</i> <i>ḡe-pad</i>	By the seven winds, by the four regions of heaven and earth mayest thou be exorcised.
<i>ṣi ḡe-a si-si-ga ud-da-ṣal-a ḡe</i>	By the night which overcometh the dawn mayest thou be exorcised.
<i>ṣi ṣag-gar ṣag-gu-la kur-kur-šu</i> ⁶⁸ <i>ṣu-bi-eš im-saḡ</i> ⁶⁹ <i>a-ab-ba a-da</i> ⁷⁰ <i>gal-gal-la ḡe</i>	By the pillar, the bolt, which submit the lands, the devastating wind of the ocean-floods mayest thou be exorcised.
<i>ḡiṣ-aš-a ba-ra-an-da-sir-ri</i> <i>ḡi-aš-a ba-ra</i>	Not a single tree shalt thou root out! Not a single reed shalt thou pluck out!
<i>ḡiṣ -aš-a ba-ra</i>	Not a single -tree shalt thou root out!
. <i>gar-ra-da ba-ra-an</i>	. . . . . shalt thou root out!
<i>ṣu-a</i> ⁷¹ <i>a-ma-da</i> ⁷² <i>ge ba-ra-an</i>	No spreading shoots of the land shalt thou pluck out!
<i>ṣu-a</i> ⁷¹ <i>a-ab-ba-ge ba-ra-an</i>	No spreading shoots of the sea shalt thou pluck out!
<i>dū-e bal-e ba-ra-an-da</i>	That which has been made hostility shall not tear down!
<i>dū-e sag-bal-e ba-ra-an-da</i>	That which has been made the chief of hostility shall not tear down!
<i>ki uku kur-ra-ge tur-tur-ṣu laḡ</i>	From the place of the people of the land, to thy children go!

dingir Babbar sag-kal dingir-ri-ne-ge
 šu-na ù-si-gá⁷³
 dingir Babbar sag-kal dingir-ri-ne-ge
 ġul-bi su-na
 ġa-ba-an-sir-ri
 inim-nim-ma utug-ġul-a-kam

Unto Shamash, chief of the gods,
 command him.

May Shamash, the chief of the gods,
 remove the evil in his body.

It is a prayer against the evil spirit.

X

No. 128

AN E-NU-ŠUB TEXT

OBVERSE, COL. I

[inim-nim-ma] utug-ġul-a-kam⁷⁴
 [en 2]-nu-šub⁷⁵

Prayer against the evil spirit.
 Incantation of the house of exorcism.

[utug-ġul-gál] edin-na laġ-a

The evil spirit which roves over the desert,

[gidim-ġul-gál] edin-na dul-la

The evil demon which covers in the desert,

[sag-gig] nig-gig⁷⁶ edin-na lá-a

Headache, sickness which lies in the desert,

.....-ni maġ-e dingir En-lil še-ir-
 ġi-da

..... the great, Enlil the brilliant,

.....dingir En-ki dingir
 En-lil ban-da-bi

..... Enlil the son of Ea.

.....dingir A-nun-na-ge-
 ne urugal-la ri-a

The of the Anunaki
 is begotten in the underworld.

.....ki-dur-maġ-a-ġu

..... in thy great dwelling

.....la-...-ġu bi-da-...-bu⁷⁷...

..... themselves

.....[im]-te-gá-da-ba

The in the they have decreed.

.....-gal-ne-a mu-un-tar-ri-e⁷⁸

..... they come near,
 on the foundation they take their stand.

.....-e ib-te-gi-eš úr-ra
 mu-un-ni-in-u⁷⁹

[dingir] Asar-lù-dug igi-im-ma-an-
sum

[a-a-ni] dingir En-ki-ra è-a ba-an-ši-
tur gu-mu-un-na-dè-e

[a-a-mu] utug-ġul edin-na laġ-a

[gidim-ġul] edin-na dul-la

[sag-gig nig]-gig edin-na lá-a

[.....-ni maġ-e] dingir En-lil
še-ir-zi-da

[.....dingir En-ki dingir En-
lil, ban-da-bi

[.....dingir A-nun-na-ge-ne
urug]al-la ri-a

[.....ki]-dur maġ-zi-a

[.....la-zi bi-da]-bu

[.....im-le-ġá]-da-ba

[.....-gal-ne]-a mu-un-tar-ri-eš

[.....ib-le-ġi]-eš úr-ra mu-un-
n[i-in-uš]

[.....ġul-bi-ka

Marduk saw him.

Unto his father Ea into the house he
entered. He spoke:

My father, an evil spirit roves over
the desert.

An evil demon covers in the desert.

Headache, sickness lies in the desert.

.....the great, Enlil the
brilliant

.....Enlil, the son of Ea

The.....of the Anunaki is
begotten in the underworld.

.....in thy great dwelling

.....themselves

.....they have
decreed.

.....they approach, at the
foundation they take their stand.

.....of his evil.....

OBVERSE, COL. II

a-a-[mu(?).....]

nam-tar.....

bar-šu ġe-[im-da-gub]

á-ġul-gal è'-a.....

utug-ġul a-lal-ġul bar-šu ġe-[im-da-
gub]

utug-sig-ga dingir-kal sig-ga ġe-im-
[laġ-laġ-ġi-eš]

inim-nim-ma utug-ġul-a-[kam]

en è-nu-šub⁹⁰

utug-ġul-gál gidim maš-tiq-gar [edin-
na]

nam-tar nig-ġul-gál tag-ga-zi[u]

eme nig-ġul-dim-ma lù mu-ri-in-
[kešda-ge]

My father.....

Fate.....

May stand aside.

Go forth, O evil power!

The evil spirit, the evil devil may
stand aside!

A kindly spirit, a kindly protecting
deity may be present.

Prayer against the evil spirit.

Incantation of the house of exor-
cism.

The evil spirit and devil who appear
in the desert

Fate, evil approached thee.

The tongue of evil is bound on the
man.

*dug-dim ġe-gaṣ-gaṣ*⁵¹

*dug-bur(!)-dim ġe-maṣ-maṣ*⁵²
giṣ-gam-ma giṣ-kan-na-ka
*sag-nam-ta-bal-e-en*⁵³
*giṣ-i-tub-ba*⁵⁴ *nam-ta-bal[-e-en]*

utug-ġul edin-ṣu-ṣu a-lal-[-ġul edin-ṣu-ṣu]

*utug-ġul(!)*⁵⁵ *ē-a-til-la ṣu[-nu-gar-ra-ṣu-ṣu]*

dingir lù-gal-[-lu-ge]

utug-ġul a-lal-ġul gidim-[-ġul mulla-ġul dingir-ġul maṣkim-ġul la-dug-bur-ṣi dug-qa-bur-dim]

*an-aṣ-an-a*⁵⁶ *ġe-im-mi-[-gaṣ-gaṣ]*

inim-nim-ma utug-ġul[-a-kam]
en ē-nu-[-ṣub]

May they be broken in pieces like
 a cup.

May they be smashed like a vessel.
 Through the bolt of the door
 May they not break through!

Through the may they
 not break!

O evil spirit to thy desert! O evil
 devil to thy desert!

O evil spirit that dwells in the house
 not will spare thee

God and man

Whether it be an evil spirit, or evil
 devil, or evil demon, or evil god,
 or evil fiend, like the sherd that
 is thrown away by the potter

May they be cut to pieces in the
 main-streets.

It is a prayer against the evil spirit.
 Incantation of the house of exor-
 cism.

REVERSE, COL. III

ki lù-na me
lù an-ta ri-ri
lù ki-ta nu-bal-da
nin-ra sag-me-da(?) gar nin-(?)
sag-gig gig-giṣ-na

ṣàg-gig-ga-ṣu
lù ṣàg-gig-ga
utug-ġul sag-da
ù-ġul nig-
dingir-ġul nig-
inim-nim-ma ṣu-ab-ba a-ra-ab-
im-mu-ne-en
lù-galu dumu dingir-ra-na
ṣu-il-il-la-ṣu ba-ra-an-da-te-ne-en

The place of man
 Who goes above
 Who below not breaks through
 To the lady
 Headache, sickness of the members,

In sickness of heart
 Whose heart-ache
 The evil spirit at the head
 The evil man
 The evil god
 The incantation of the Deep shalt
 thou mention to him.

The man, the son of his god,
 With thy raised hand thou shalt not
 approach.

lù tab-tab-ba-ṣu ba-ra-an-da-ná-ne-en

ka-ḡu-luḡ-ḡa-ṣu ba-ra-an-da-dug-ne-en

sag-ki sur-ra-ṣu ba-ra-an-da-?-n(e-en)

igi-ḡuṣ-a-ṣu ba-ra-an-da-ru-e-ne-en

ní-me-me-ne-ṣu ba-ra-an-da-dib⁸⁷-dib-ne-en

ka-ṣu-ta nig na-an-ta-2'

eme-ṣu-ta nig-ḡul na-an-ḡá-ḡ(á-ne-en)

ṣàg-ṣu gar-nu-ḡu[ṣ-ḡuṣ-ne-en]

ṣi an-na ḡe-[pad ṣi ki-a ḡe-pad]

*en-na [su lù-gal-lu dumu dingir-ra-na
ba-ra-an-ta-ri en-na ba-ra-an-ṣi-ga-
en-na-aṣ]*

*ú na-[an-da-ab-kú-e a na-an-da-ab-
nak-e]⁸⁸*

With thy companions mayest thou
not lie down,

With thy fearful mouth mayest thou
not speak,

With thy angry face mayest thou
not,

With thy angry look mayest thou
not turn about.

With thy commands of fear mayest
thou not seize,

From thy mouth nothing may go
forth

Through thy tongue evil mayest
thou not do!

Thy heart may not inspire fear!

By heaven be thou exorcised! by
earth be thou exorcised!

Until from the body of the man, the
son of his god thou art removed,
until thou goest off

Food thou shalt not eat, water thou
shalt not drink!

REVERSE, COL. IV

[utug-ḡul-ḡál kalam-ma nigín-e]⁸⁹

[utug-ḡul-ḡál nig]-ṣi-ḡál dib-dib-bi

[utug-ḡul]-ḡál nam-tar-ṣú ṣur-ra^{90 91}

*[utug]-ḡul-ḡál kalam-ma ḡul-a⁹²
lu(!)⁹³-a*

utug-ḡul-ḡál a-ra-su ṣú-nu-sir

*utug ḡul-ḡál tur-tur-lal ḡa-dim a ban-
su⁹⁴-a*

*utug-ḡul-ḡál gal-gal-e ṣu-gal mu-un-
ru-ru-a*

*utug-ḡul-ḡál um-ma ab-ba-bi-da(?)-
ge(?)mu-un-dun-dun*

O evil spirit which hunts over
the land,

O evil spirit which seizes living
creatures,

O evil spirit which rages (?) over
destiny,

O evil spirit which violently
troubles the land,

O evil spirit which receives not
prayer,

O evil spirit which draws out the
children like fish from the water,

O evil spirit which throws down
the great intentionally,

O evil spirit which strikes father
and mother,

*utug-ġul-ġāl sila dagal-la mu-un-dib-
 dib-bi*
*utug-ġul-ġāl edin dagal-la mu-un-si-
 si-ga*
utug-ġul-ġāl i-lu-ma kabar-kabar-ri

*utug-ġul-ġāl dim-ma kalam-ma ſub-
 ſub-bu*
utug-ġul-ġāl kalam-ma si kab-kab

utug-ġul-ġāl á-e si-si ba-ri-a

utug-ġul-ġāl lù-ra ú(?) nu-kú

utug-ġul-ġāl dam(?) . . . ú-ra dun-dun

utug-ġul-ġāl sag-li-tar tar-ra-bi

utug-ġul-ġāl kur-ra ſú laġ-laġ-gi

*má-e lù-tù-tù sanga-maġ dingir En-ki-
 ga me-en*
en-e mu-un-ſi-in-gi-en
má-e giſ tu-ra-ka⁹⁵ mu-un-ſi-in-gi-en
egir-má-a-ra nam-ba-ab-giſ-gi-en
egir-má-ka nam-mu-un-ra-ra
lù-ġul-ġāl ſú-nam-ba-zi-zi-in
utug-ġul-ġāl ſú-nam-ba-zi-zi-in
zi an-na ġe-pad zi ki-a ġe-pad

[inim-nim-ma utug-ġul-a-kam]

O evil spirit which seizes the wide
 street,
 O evil spirit which fills the wide
 desert,
 O evil spirit which dives into the
 spring,
 O evil spirit which overthrows the
 work in the land,
 O evil spirit which overthrows
 the horn of the land,
 O evil spirit which walks at the
 side of the weak,
 O evil spirit which to man food
 does not give to eat,
 O evil spirit which strikes,
 to the strikes,
 O evil spirit which tears to pieces
 him who is attentive,
 O evil spirit which washes the
 hand in the mountain,
 I am the exorciser, the high-priest
 of Ea.
 The lord has sent me.
 He has sent me to the sick man.
 They shall not follow behind me.
 They shall not walk behind me.
 May the evil man be removed!
 May the evil spirit be removed!
 By heaven mayest thou be exor-
 cised! by earth mayest thou be
 exorcised!
 It is a prayer against the evil spirit.

REVERSE, COL. V⁹⁶

[sila-a gin-gin ab-ba ſu-ſu giſ-ſagil]
tu-tu-da⁹⁷
[galu-ġul] igi-ġul
[ka-ġul e] me-ġul

[uġ-ġul, uġ-ġu] uġ-ri-a

Walking the streets, attacking dwell-
 ings, penetrating bolts,
 Evil man, whose face is evil,
 Whose mouth is evil, whose tongue
 is evil,
 Evil spell, sorcery, witchcraft,

[gar-ša-a] gar-ġul-dim-ma

[ša-ē]-a-la ē'-ib-ta⁹⁸

[ri an-na] ġe-e-pad

[ri ki-a] ġe-e-pad

[lū-gal-lu dumu] dingir-ra-na

[ba-ra-an]-na-te-ġā-ne-en

[ba-ra-an-ġi]-ġi-e-ne-en

[ġi-ġu-za-na nam-ba]-tuš-ū-ne-en

[ġi-ġad-da-na nam-ba]-nā-ū-ne-en

[ur-šu nam-ba-ġib]i-ġ-ne-en

[ē-ki-tu-ā-na nam-ba-tu-t]u-ne-en

[ri an-na-ki-bi-da-ge i-ri-pa]d

[ġa-ba-ra-du-un]

Enchantment, evil deed

Go forth from the house!

By heaven mayest thou be exorcised!

By earth mayest thou be exorcised!

Unto the man, the son of his god,

Mayest thou not approach!

Mayest thou go off!

Mayest thou not sit in his seat!

Mayest thou not lie on his bed!

Mayest thou not rise over his fence!

Mayest thou not enter into his chamber!

Mayest thou be exorcised by heaven and earth!

Mayest thou depart!

XI

No. 114

A HYMN AND INCANTATION TO ENLIL

An excerpt duplicate text of this hymn is published in Barton, Miscellaneous Babylonian Inscriptions, No. 10.

OBVERSE

inim-nim-ma-bi inim-šub-[ba-kam]

tū-tū-bi inim šur-[ra-kam]

inim-bi ka-ġar šag bar-šu ġi-šub

š[ub-ba]

ġarza nig-kal-kal-la-[kam]

eġen la-ġa sud ġe-ġal-la daġ-[ġa]

ġi-š-ġar ka-ni(?) daġal?-la(?)

silim-bi nig-gal-gal-la-kam

His exorcism is a word of blessing.

His incantation is a word of imploration.

His word is a good thought. It sets aside fate.

It is a command of preciousness.

He replenishes the feast with oil.

He adds abundance.

The barrier is wide(?).

His well-being is a great treasure.

ud-šu-uš ežen peš-ša en-maḡ-ām
gan dingir En-lil-la kur ḡe-gāl-la-kam
šu-gid igi-nim lal šu-sag nig-gig-bi
ē-a⁹⁹ en-bi ē⁹⁹-da mū-a
gur-bi-šu silim-ma ḡe-dū-ām
abzu-sa-nun-bi-šu luḡ-ḡa tum-ma-
meš
nu-eš-bi gag diš aḡag-gi dū-a-meš
engar-maḡ-bi sib-ḡid kalam-ma
ud dug-ga ḡid-de kur lu-da-a
uššu ē-dagal-la ḡe-dū-a-ām
mur im-da-gub šuku dingir Ninni
gal-gal-la-kam
eš-bi nu-mu-un-gub e-kur ḡagin dur
dingir En-lil ā-dam aḡag ki-a mur-ra-
a-ḡa
dingir En-lil-ki uru nī-ḡa šī-im-mu-
un-ru-ru-a
ki-ūr kur-ki-el-dim-a iḡi dug-ga

Daily he revives the feast. He is a
 lofty lord.
 The field of Enlil is a mountain of
 abundance.
 The extended hand above exorcises.
 His sickness of hand and head
 Go forth! His lord come forth! shine
 forth!
 At his gracious intercession well-
 being is established.
 From his great Deep a cleansing
 they bring.
 His priests pull down one shining
 pluck.
 His lofty Engar, the faithful shep-
 herd of the land
 In a good and true day brought
 forth the mountain.
 The foundation of the wide temple
 is resplendent.
 An enclosure is erected. Many are
 the Ishtar-cakes.
 When his dwelling stood not, he
 inhabited Ekur the shining.
 O Enlil brilliant hero thou walkest
 on earth
 Since Nippur thy city has been
 built through thy fear!
 The gate of the underworld is like
 a pure mountain purified by fire.

REVERSE

ub-da-limmu-ba[šāg]-ga an-ki-ka ki-
dur-e-[ḡa]
saḡar-bi ḡi kalam-ma ḡi kur-kur-ra-
-[ḡm]
murḡu-bi aḡag-ḡuḡ-a barag-ni ud
ḡagin-na [tur-ḡu]

In the four quarters, in the midst
 of heaven and earth is thy dwell-
 ing-place.
 Its earth-heap is the life of the land
 and the life of the foreign coun-
 tries.
 In its shining and brilliant brick
 enclosure, its sanctuary on a shin-
 ing day thou didst enter.

am-dim ki-en-gi-ra si dingir-dingir
ba-ni-ib-si-[il-la]
kur-kur-ri¹⁰⁰ sag ni-žu-uš¹⁰¹ sig-gi

ezen gal-gal-bi uku-e nam-ge-a ug-ga
mu-un-di-ni-ib-çal-e
dingir En-lil urta¹⁰² aṣag duḡ-li dú-dú-
a-žu
abzu engur¹⁰³ aṣag-ga¹⁰⁴ gal-bi tum-ma-
žu

kur sig X¹⁰⁵ aṣag-ki im te-en-te-en-žu

è-kur è ṣagin ki-dúr-maḡ im il šub-žu

nì-lam-bi¹⁰⁶ an-ni¹⁰⁷ uš-sa¹⁰⁷

giš-gê-bi kur-kur-ra-ša¹⁰⁸ mu-un-lal

muš-bi an-ša-ga-aš ša-mu-un-dim-
gub¹⁰⁹

en-en-e¹¹⁰ bār-bār-ge-ne
šuku dingir Ninni¹¹ aṣag-ga si-mu-
ni-in-di-eš

inim-ṣur-ra ù-kul¹¹² mu-na-gá-gá
dingir En-lil-la¹¹³ igi-ṣi¹¹⁴ bar-ra-žu
gù-ṣid-dé-a kalam-ma il-la-žu

kur-[giš-ni]¹¹⁵ šu kur-ḡuš¹¹⁶ ni-šu

kur-ra ki-sud ug-ga gú-mu-na-ab-gá-
gá¹¹⁷

a-ri-sa-dim dú-a nig-ki-šar-ra-kam

maš-da-ri-a¹¹⁸ gú kalam dugud-da-bi

šag-dug in-il è nig-ga-ra-kam

è-maḡ-e¹¹⁹ šuku dingir Ninni si-ne-
in-di

Like a wild-ox it lifts up to Sumer
the horn of the gods.

To foreign lands it smiteth on the
head with terror.

Its great feasts fill the people with
fullness of light.

O Enlil, holy seer, splendor thou
increasest!

Mightily thou sweepest along
through the splendid watery Deep
of the ocean.

In the low mountain of the bril-
liant shrine(?) thou abatest the
wind.

From Ekur, the shining temple, the
lofty dwelling-place thou turnest
away the stirred up winds.

The fear of its splendor reaches the
heavens.

Its shadow encompasseth the moun-
tains.

Its form stands inmidst of the
heavens.

The priests of the sanctuaries
Prepare holy Ishtar-cakes.

Prayer and imploration they make.
O Enlil, behold thou graciously!

Through a faithful word raise thou
up the land!

On the inaccessible mountain, on his
brilliant mountain,

The distant mountain, submission
is rendered.

Like a just shepherd appoint the
affairs of the universe.

With produce make the surface of
the land heavy!

Offerings (then) they will bring to
the treasure-house.

In the lofty temple they will pre-
pare Ishtar-cakes.

dingir En-lil sib-ziid ni-ba dib-a

Enlil, the faithful shepherd will seize
them for himself.

..... *nig-zi-gál-la-ka*

..... of the
living creatures.

XII

No. 122

AN INCANTATION AGAINST THE FEMALE DEMON LILITUM

OBVERSE

[*lil-la edin-na ni-kaš-kaš-eš-ám*] *li-li-*
tum ša [ina ši-rim it-ta-na-aš-rab-
*bi-tu]*¹²⁰

Lilitum who struts in the desert

uḡ-ṣu uḡ-ri-[a?ba-ni-in-gar] ki-iš-pu
*ru-ḥu-ú it-ta-aš-kan]*¹²¹

Has committed evil spell, sorcery.

ki-el kalag [ē-ur-a-ni-ta ba-ra-ē'] id-
lam ū wa-ar-da[-tam ina bitī-šu-nu
*ū-še-ši-i]*¹²²

She drove forth the man and the
maiden from their house.

ni-gin šar ṣu-ab kīrrud-da da-šab...
... il-li-ik-ma li-da(?) -am i-na absu
i-na ḥu-uṣ-r-rī ...]

Thereupon she went into the
Deep into the hole

šalam mu-un-dim da-šab-šú
i-bu-uš-ma mu-ša-te

A picture she made and

alam + bat-a-ni lū ba-an-[gaṣ] i-na li-
*ra-ti-šu a[melam i-nar-ru]*¹²³

With her saliva she smites the man.

*uḡ i-ni-in-dē ki-a*¹²⁴ *ru-²-tam id-di-ma*
i-na ir-ši-tim-ma

Spittle she threw down upon the
ground.

*uḡ-dug-dug*¹²⁵ *nig-kú-kú-[a mu-un-*
šub-ba] ki-iš-bi i-pu-uš-ma i-na
ma-ka-lim [id-di-ma]

Evil spell she performed and threw
it into the food.

uḡ bi-e dē-a eme nig-gul-bi

Spittle she threw into wine and
badly the tongue it

*ru-²-tim ina*¹²⁶ *ši-ka-rum id-di-ma*
lim-ni-iš [lišānam

The wanderer does not know

[*lū-gal-lu pap-gal-la di nu-un-*
a-ṣu *amēl mu-ut-ta-al-li-kam*
i-na la i-du-ú

[lù]-galu-bi á-šú-gir-ni sa ab
 i-na ba-na-ni-šu
 zak-še im-gam-gam ga(?) ešir ..
 a-ḫa-a-šú ku-us
 -sa

dingir Asar-lù-dug igi-ma-an-[sum]
 a-a-ni dingir En-ki-ra ē ba-ši-in-tur
 [gù-mu-un-na-an-dé]
 a-a-mu gùl-gál igi-gùl
 a-du 2-kam-ma-aš ù-ub-da a-na ni-ib-
 g[e-g]e
 dingir En-ki-ge dumu-ni dingir Asar-
 lù-dug mu-na-ni-ib-g[e-g]e
 dumu-mu a-na a-an-na-e-ṣu a-na a-
 an-a-ra-ab-daḡ-e
 gar-gá-e ni-ṣu-a-mu ù-ṣa-e in-ga-e-ṣu
 ù-ṣa-e in-ga-e-ṣu gá-e-ni-ṣu
 gin-na dumu-mu dingir Asar-ù-dug
 a kar el-la-la dug-šar ù-ba-e-ni-si
 me-e kar-ri el-lim i-na [saḫarruti]¹²⁷
 mu-ul-li-ma
¹²⁷šinig ù-in-nu-uš ¹²⁸[gišimmar-du]¹²⁸
 gi-sul-šar

rig-li [erin]-babbar-ra
 [nà gab-ši-a n]à nini-[ši] nà muš-
 [gir]¹²⁹ [du-ša-a ḫu-la-la muš-gar-]
 ra
 [ša a-gub-ba-šu ù-me-ni-šub ana lib
 a-gub-bi-e i-di-ma]

The man in his members rheumatism

His sides stoop down(?)

Marduk saw him.

Into the house of his father Ea he
 entered and spoke:

My father, evil, the evil eye,

'Twice let him say it.' Whereby
 may he be relieved?

Ea answered his son Marduk.

My son, what dost thou not know?
 what else can I add unto thee?

What I know thou knowest also.

Thou knowest what I know.

Go my son Marduk!

Fill pure water from the dyke(?) in
 a saḫarrutu-vessel!

The cedar, the mashtakal plant, the
 suhushshu-plant, the reed of
 shalalu,

Cypress, white cedar,

The dushu-stone, the hulalu-stone,
 the mushgaru-stone

Place into a laver!

REVERSE

[ka-sar-ni ḡe-en-da-gab-gab]¹³⁰ ki-iš-
 ri-šu li-pa-at-ti-ir
 uḡ-ṣu uḡ-ri-a-ni ṣur(?) tur-tur-ra-dim
 ru-la ki-ma wa-ad-lum(?) ši-ib-ḫi-
 ru-tim
 lù-šeš uḡ-ri-a-ni giš-tap-šu-uš-gal ḡu-
 gab-šu ša-lam-ti ka-aš-ša-ap-ti šu-
 a-ti li-is-ḫu-ub

May her knot be loosened!

The spittle be like the wadlum of
 the little ones!

May the corpse of that witch be
 thrown away!

dingir muš-dim šâg-bi-šu ġe-en-sur-
 ri-eš³¹ libbi-šu a-ia i-ni-eš³¹
 dumu gir-tab-ba-dim uġ-ri-a-ni.....
 ġe-šub-bu(?)-uš ki-ma ka-ša-ap-tu
 šu-a-ti ki-iš-ṣu-ša li-ša-am-ki-tu-
 šu
 sa ud giš-bu-dim ka bad..... ġe-ni-
 uš šî-ir-a-ni-ša ki-ma ga-ši-ši-im
 ka-ša-ap-tu šu-a-ti li-mur-ru-ú
 uġ-im im-te-na-šu šu-ġa-ba-ab-zi ki-
 iš-ṣu-ša a-na ra-ma-ni-ša li-in-na-
 ad-ru
 agan á u-a-na.....¹²² ġe-
 kud-kud-e zi-ri-iṣ-za i-na am-ma-
 [tim] li-ba-zi-ir
 šu-si-ni zaġan-dim¹²³.....]-e
 ša ki-ma ba-.....

May she weaken in her heart like
 the serpent-god!

May the sorcery of that witch fall
 down like the young of a scorpion.

May that witch's.....
 like a pole.

May her sorcery rage fiercely against
 her own self.

May her breast be cut off by inches.

May her finger like a.....

Two interlinear lines too fragmentary for translation.

[dingirN]in-ib ur-sag-[kalag-ga dingir
 En-lil-la-ge]¹²⁴ ġe-a
mu(?)-gal dingir-ri[-e-ne-ge]
 ġe-a
 dingir Nin-giš-zi-da gu-[za-lal kur-
 ra-ge] ġe-a' su-ka-di.....
 dingir Nin-gi-ba-..... ġe-a
 su-ka-di.....

May Ninib the mighty warrior of
 Enlil

May X the representative of the
 gods

May Ningishzida the throne-bearer
 of the land.....

May Ningiba.....

Five lines completely destroyed.¹²⁵

lù-gal dumu dingir-ra-na [ġe-en-
 aṣag-ga ġe-en-el-la ġe-en-laġ-laġ]¹²⁶

May the man, the son of his god,
 become pure, become clean, be-
 come bright!

dug-bur-šagan-dim [û-me-ni-ġu-luġ-
 luġ ki-ma bu-ri šik-ka-ti lim-te-is-
 sî]

May he be cleansed like a vessel of
 lard!

dug-bur-ia-nun-na-dim [û-me-ni-su-
 ub-su-ub] ki-ma bu-ri [ḫi-me-ti liš-
 ta-kil]

May he be clean like a vessel of
 butter!

*dingir Babbar sag-kal dingir-ri-e-
ne-ge [šu-na ù-me-ni-sum] a-na
[^{11a}Šamši a-ša-riḍ ilāni^{me} pi-qid-
su-ma]*

Entrust him to the care of Shamash,
the chief of the gods!

*dingir Babbar sag-kal [dingir-ri-e-ne-
ge silim-ma-na]*

Through Shamash, the chief of the
gods, his welfare

*šu-šag-ga dingir-ra-ni-šu [ge-en-ši-in-
ge-ge]^{1 2}*

At the kind hands of his god may
be attained!

*dingir lù-ba-ge dingir En-ki dingir . . .
i-li amēl šu-a-ti ù [^{11a}E-a ilu].*

The god of that man and Ea, the god

lù-ba an-šu

Rest destroyed.

XIII

No. 135

A SCHOOL EXERCISE

The present text contains disconnected sentences in Sumerian with interlinear Akkadian translation. It represents obviously a scholar's exercise in a more advanced class. After having passed through a course of writing names of persons, animals, plants and so forth, he was advanced to a class in which he passed from word-lessons to lessons of sentences. It is true that the personal names contain already such constructions of sentences, yet they occur in such stereotyped forms that they must have been included in an elementary course rather than in a higher class. Personal names at that time, as now, were regarded as a word-unit. The clumsiness of writing in scholars' exercises containing personal names is ample proof that they constitute the work of beginners.

OBVERSE

...zu-.....	.....
...da-ra-da.....	.....
ur-ri ¹²⁸ ur-da.....	Dog with dog.....
kal-bu it-ti kal-bi.....	.....
ur-ri ur-ra-ta d.....	Dog to dog.....
a-na——na-mu-ud(?)...	.....
an ¹²⁹ -ta-mu inim i-am li-mu-ba(?)	To my companion one word I shall
[ab-bi] tab-bi-e a-wa-tam is-ti-a-at	speak.
a-ga-[ab-bi]	
ê dingir Nannar im-te zu-ab mu-	In the temple of Sin he himself
ni-lal i-na——i-na ra-ma-ni—	raised high 'the Deep.'
——eš-te-ni-ki-[i]	
ni-gab-ba ¹³⁰ luḡ lū ē-a tur-tur lū-	The door-keeper to him who enters
gal-[lu paḥ-gal mu-ni—tum?] —	into the house as wanderer a
—mu-[ut ¹ -ta-al(!)-ik bi-tim.....	cleansing brings(?).
.....	
mu dingir Ba-ū nin ē-ka-e šub-ba ê	On account of Bau, my mistress, I
dingir Nannar-kam aš-šum be-el-	remained in the temple of Sin.
ti-ia e-zu-ub i-na bi-lim	
unugi ki-gub-ba nu-tuku-a pa-ar-	A tomb and a dwelling they have
ša ū ma-za-za-am la i-šu-ū-ma	not.
un(?)—mu-ta im-ri-a-mu-ta ¹³¹ i-na ni-	From my people and my war pris-
ši-ia ū ki-ši-ti-ia	oners.
...lū-e ê dingir Nannar-kam ba-ra-	The X of the man are not in the
al-gál-la-e-kam.....amēli i-na—	temple of Sin.
——la i-ba-aš-šu-ū-ma	
[mu ê] dingir Nannar-kam nig-na-	Concerning that whichever (belongs)
me-šu nu-mu-ni-ib-te-ta ¹³² aš-[šum]	to the temple of Sin, I do not
ša——a-na mi-im-ma šum-šu la	draw nigh.
te-ḫa-ku-ū-ma	
.....ām muš-aga-a me en.....	[.....] who has done [.....
.....ma.....zu-uš-bu-tam ip-	.....] art thou.
ši-e(?)	

REVERSE

ū kalam-e mu-un-ki.....	And the land.....
ū ma-tum.....	
nig-šam-ma nig-ī-a-kam lū-na.....	For the price of one object anyone
i-na ši-im 1 NIG ma-am-ma-an....	.....

mu-mu nu-mu-un-pad šú-mi ú-ul
i-za-kar

ur-dur-ri¹⁴³ ʔ-ta-ab-ši-en kal-ba-am
šu-ši-a

ur-dur-ri¹⁴³ sir-ra-ab-ši-en ba-ab-en-
na¹⁴⁴ ku-ši-da i-ga-ab-bu-ú

gar-ta-ám lü-palil-ge-ne ne-in-dug-
eš-a i-na ki-a-am pa-nu-tu-ni iq-
bu-ú

gar nu-kú-a šu-mu-da-an-kar a-na la
a-ku-lu šam-mi ha-mi-is šu-ba-ti

en-nu-un kalaga nu-me-a gê-da-kam
ù-nu-mu-un-ni-ku-ku a-na la ma-

ša-ar-ti-ia ka-la mu-ši-im ú-ul
aš-li(!)-il

ne-en-nam di-kud dingir Nannar-kam
an-nu-ū-um di-nu ša¹⁴⁵ Sin

lù nig-šag-ga kú-a-ni ʔ-a-ni mu-un-ru
ša du-mu-uq bi-ti-šu i-ku-lu id-du-
ma

me-en-ne ʔ-a-ni nig-na-me-šu nu-mu-
ni-ib-te-la ni-a-ti ša a-na bi-ti-šu
a-na mi-im-ma šum-šu la tu-di-iḫ-
ḫi

nig-sag-il-la-aš mu-un-
a-na la di-na-ni-šu

dingir En-zu-ra dúg-ne-in-gam-ma
.....

a-na——ik-mi-is-ma.....

ud-da ʔ-šu-šu nig-kam-
ú-ma-am i-na biti-ka.....

nig-ʔ.....
mi-im-ma šum-šu.....

He does not mention my name.

Drive ye out the dog!

Overpower ye the dog, they say!

In this fashion spoke the chiefs.

It was not in order to eat food that
he took off the garment.

Not for the sake of my guarding did
I not sleep all night.

This (is) the judgment of Sin.

They have squandered of the good
of the house that they have eaten.

As for us, unto nothing which
(belongs) to his house shall ye
draw nigh!

In order not to.....his bodily figure.

To Sin he bowed the knees.....
.....

A day in thy house.....
.....

Whatsoever.....
.....

XIV

No. 129

A FRAGMENT OF AN INCANTATION

.....ša.....
ša ina zūmri-ia.....
^{meš}ittāte^{meš}.....
 [ka-dib-bi-da-ša] dababi-ša [li-kil-lu-šak-ša]
 [it-ti mē ša zūmri-ia ū] KI-ME^{meš} ša qata-ia liš-ša-bi-i[t-ma]
 [ana muḥ-ḥi]-šu ū la-ni-šu lil-lik ^{11u}Šamaš ta-[da-an-nu?]
limnūti ana muḥ-ḥi-ša tur-ru.....
ka-ṣu lim-šil-ma ana-ku lu-ut-bi
 [ši-i] li-in-ni-gir-ma ana-ku lu-ši-ir
 [ši-i] li-ir-te-si-ma ana-ku lu-bi-ib
 [ši-i] li-mut-ma ana-ku lu-ub-luṭ
ina di-ni-ka i-ša-ru-ut lul-lik
aš-ṣu la e-ḫu-ša-aš-ši-im-ma i-ḫu-ša
aš-ṣu la as-ḫu-raš-ši-ma is-ḫu-ra
šu al-ta-si ina muḥ-ḥi-šu mē a-ra-[muk]
qātā-ia u AM(?) -an-ni ki-ma mē.....
amātu an-ni-tu iš-.....
gēme(?) -mu ū kalag-mu ṣu.....
-id-ma ina qāt.....

XV

No. 120

AN INCANTATION TO BE RECITED WITH A WHISPERING VOICE.¹⁴⁵

OBVERSE

šiptu an-nu-ū šu-ū an-ni-tum ši-[i]
 i-la-as-su-ma¹⁴⁶ arki-ia
 uš-ta-ma-aš-ša-a ana ša-ba-ti-ia
 ina pi-ša na-šat a-mat ma-ru-ša-ti
 šab-šat ina qatā-a-ša ru-ḥi-e ṣi-ru-ti

Incantation: He that one, she that
 one
 Goes to him and behind me
 They reach out for my seizure.
 Into her mouth she takes a word of
 mischief.
 She turns in her hands witchcraft
 (and) hatred.

ma-la-a ki-e(?)—ma-ša utar ki-ri-ib
(.....)-ia

i-ḥar-ši-ma kal a-na ana amelūti¹⁴⁷

ū ši-i kalbati¹⁴⁷ ana lim-ni ū lim-
nūtim¹⁴⁸

an-ni-tum-ša i-la-[as-su-ma
arki-ia]

uš-la-ma-aš-ša-a [ana ša-ba-ti-ia]

aš-bal-ki ina šal-me [ša mu-ši?]

ak-la-ki ina ar-ša-še-e

All her family she turns towards my

.....
She holds back and every condition
to men

And she (is) a bitch. For the
purpose of evil and baseness,
That one's goes to him and
behind me.

They reach out for my seizure.

I seized thee in the blackness [of the
night?]

I held thee back in the enchantment

Rest of obverse too fragmentary for translation.

REVERSE

ša e-pi-š-ti-id ri

ša muš-te-pi-š-ti-id ū-tir ū

a-lik-ki ki-ma bēl ḫi-di-it-ti
ū-ḫu-šu-ki ana abulli pi-ḫi-i

ana mur-ḫu ša ¹⁴⁹Šamši pa-ni-ki ina

ū-la-la la-na uṣna lu-ū-ša-aš-bit
abulla

aš-šu-ia dimta limnūtim^(tim) tar-te-
id(?)—di(?)

marē^{meš} um-ma-ni mašmaše^{meš}
mušlahḫe^{meš}¹⁴⁹

li-pa-aš-ši-ru-ki-ma a-a-il-ki ū-pa-
tu(!)—[ru]

šipta muššaprata idī

Whatever my sorceress

Whatever my witch turned and

.....
I went to thee like a malefactor.

They hastened to thee at the closed
city gate.

At the approach of the sun thy face
was in

They wash the body, the ear. Verily
I took possession of the gate.

On my account thou didst shed(?)
evil tears.

The young sages, the mashmashu-
priests, the "serpent-driver"-
priests

May loosen thee! I have bound thee!
They shall loosen!

Recite the incantation with a whis-
pering voice!

Follows ritual and date.

"In the month Tebitu, on the twenty-fourth day. To Shamash-shum-
ukin"

XVI

No. 107

AN INCANTATION AGAINST RHEUMATISM¹⁰⁰

OBVERSE

en ē nu-šub

Incantation of the house of exorcism.

sa¹⁰¹ gir-ne-a su-a

Rheumatism is on the feet (and) on the body.

*dingir En-ki-šu ē-a mu-ši-tur
ur-keš-da-dim gir¹⁰² še-ba-bi*Unto Ea into the house he entered.
Like a bound dog (he is). Gir-fish
(constitutes) his sustenance.*ú-bi ša¹⁰³-dim ki-dar dun-bi*His food is like Ša-plant. A crack
is his hole.*kāš-šu ē'-a kāš-šu gin-ni-a*Come forth in impetuosity! In
impetuosity go!*guš-ni ba-ni-žu*

His wrath is known.

*guš-ni-ām šub-dim šid-šid*His wrath accounts for the work of
destruction.

REVERSE

*gar-ra-a-na mu-gál-a-na nu-mu-gál-
la-bi*

He who is inside, shall be no more!

*bar-ra-a-na mu-gál-a-na nu-mu-gál-
la-bi*

He who is outside, shall be no more!

*dingir En-ki-ne dingir Nin-ki-ne
nig-aṣag-ga an-na-dim šag-la-šu ge-
ba-ra-ab-sig-e*O Enki and Ninki
Splendor like that from the midst of
the heaven may smite him!*mu-tar-a-aš ge-im-me-e*

May he be made a curse!

*šag lù-ē-ge aga lugal dingir En-ki-ge*Inmidst the human dwelling is the
royal crown of Ea.*ē-ē nun-ki(!)¹⁰⁴-ka ge-im-dù-dù-e*

Let the houses of Eridu be open!

XVII

No. 116

AN INCANTATION

OBVERSE

[^{ilal}Dim-]a mar-ti ^{ilal}A-nim
-ni (^{ilal}lu-ri-a-ni)
-ši-ši-ti-šu im-qut

The ghoul, the daughter of Anu

fell (into?) his

gin(?) -na dingir gub-bi sal ša šanga-
 ma itti ^{ilal}Šamaš gub-bi

Go! Place the god! The wife of
 the high-priest shall stand with
 Shamash.

šalma rukus ša ili šuati GAB-UB
 arki-šu riksa tašakan

Place into fetters an image of that
 god! A fetter place thou in front
 and behind him!

marē^{mel} um-ma-ni GAB-UB arki-šu
 —išakanu

The young sage-priests shall place a
 fetter in front and behind him!

ū ^{ilal}Nin-a-ḫa-kud-du^{ilal} GAB-UB
 arki-šu —tašakan

And Ninahakuddu shall place a
 fetter in front and behind him!

rabūti^{mel} iṣṣāru[-šu]

The great ones shall loosen him.

li-dur^{ilal} lim-nu ša pa-ni-ia uk-kiš
 a-a-bi ša tubqi[-ia]

The evil Lidur of my face drive
 away the enemy from my side!

dingir Asar-lū-dug mašmaššu ilāni^{mel}
 bēl ba-la-tū ir-ru-bu[-ša]

Marduk, the purification priest of
 the gods, the lord of life enters
 unto her.

dingir Nin-ib ur-sag ilāni^{mel} ir-ru-bu-
 ša

Ninib, the hero of the gods enters
 unto her.

raḫiṣu^{ilal} ṣi an-na ḡe-pad ṣi ki-a ḡe-
 [pad]

O Rabisu, by heaven mayest thou
 be exorcised! by earth mayest
 thou be exorcised!

lū-lil-la ṣi an-na ḡe-pad ṣi ki-a ḡe-
 [pad]

O storm-demon, by heaven mayest
 thou be exorcised! by earth may-
 est thou be exorcised!

ki-el lil-la ṣi an-na ḡe-pad ṣi ki-a ḡe-
 [pad]

O maiden of the storm-demon, by
 heaven mayest thou be exor-
 cised! by earth mayest thou be
 exorcised!

ki-el ud-da-kar-ra zi an-na ġe-pad zi
ki-a ġe-[pad]

ka ġul-ga bar-šu ġe-[im-ta-gub]

su lu-gàl-lu pap-ġal-la-ge a-ba-an-
[gi-eš]

su-mu nam-ba-te-ga-e-ne bar-šu ge-
i[m-ta-gub] ana zumri-ia a-a it-hu-
ni ina a-ġa-a-tu li-i-ġ[ī-i-ġ]

egir-mu nam-ba-ġi[n-ġin-ne] ana àr-
ki-ia a-a illiku-ni

[zi dingi]r gal-gal-e-ne-ge ġe-p[ad]

[na-an-ġu]b-bi-en ka-šar-bi ġe-en-dù
[a-a] ik-ka-lu ri-kiš-šu lip-pa-tir

[lù gâ-e] lù-tù-tù ga-šurru-maġ dingir
En-ki-[ge] [a-ši-pu] ša-an-gam-ma-
bu ša ^{11a}E-a ana-ku

[e-n]e-ne dingir nu-tuk-a-meš dumu
dingir Lamga^{12a}-a-[meš]

[utug]-ġulgidim-ġulgalla^{13a}-ġuldingir-
ġul maškim-[ġul]

[dingir dim-me]-a dingir dim-me
bar(!) muġ lù^{15a}-ra šub-ba-a-[ne]

.....ana a-aġ-ġa ša eli
amēli i-ma-aq-qu-tu-šu-[nu-ti]

[sila sig-ga ġê]-ta-ge mu-un-laġ-laġ-
gi-[eš] [ina su-qi ša-q]u-um-meš ina
mu-ši it-ta-na-al-la-[ku]

O maiden of the robber of the light,
by heaven mayest thou be exor-
cised! by earth mayest thou be
exorcised!

May the evil mouth stand aside!

Be removed from the body of the
wanderer!

May they not approach my body!
May they stand aside!

May they not walk behind me!

By the great gods mayest thou be
exorcised!

May he not be held in bondage!
May his fetters be loosened!

I am the incantation priest of Ea.

They have no god, children of
Lamga are they.

The evil spirit, the evil demon, the
evil devil, the evil god, the evil
demon Rabis,

Labartu, Labasu, rush to the side
of the man.

Through the afflicted street by night
they walk.

REVERSE

[u-šu-uš ga-ba-da-an-k]ú ġe-[me-en]^{15a}

[u-šu-uš ga-ba-da-an]-nak ġe-me-[en]

With whom should I have eaten on
a day?

With whom should I have drunk on
a day?

[u-šu-uš ga-ba-da-an]-šag ġe-me-[en]

With whom should I have made
merry on a day?

[u-šu-uš ġa-ba-da-an-ku¹⁰⁰ ġe-me-e[n]

With whom should I have clothed
myself on a day?

.....-a im-mi-in(?) -si-eš nam-dim
ni-in-dul-dul-la dingir ġig. . .

The they have attacked; that
which is made they have overcome
through an eclipse(?).

[lù-gál]-lu-bi iškim-bi nu-un-[zu-zu] ša
amēlu šu-a-tu it-ta-šu(l)¹⁰¹ ul ú-ta-
ad-di

They do not know the omen of that
man.

dingir Asar-lù-dug dumu nun-ki-ga-
ge šú-na ugu-na im-mi-in-[gar]
nam-šub ba[-an-sum] ¹⁰² Marduk
mār ¹⁰³ Eridu qāt-su eli-šu iš(?) -kun
[šip]-ta id-di

Marduk, the son of Eridu, placed his
hand upon him. He performed
the incantation.

nig-na ġi-bil-la ú-me-ni-ē'
nam-tar su lù-ka ni-gál-la a-dim ġe-
im-ma-an-šur-šur-ra nam-la-ru ša
ina zu-mur a-me-lu ba-šu-ú ki-ma
me-e li-iš-ru-ur

Bring a censer and a torch,
May the plague-demon Namtar,
who is in the body of the man,
trickle away like water!

urudu nig-kalag-ga ur-sag an-na-ge
za-pa-ág me-lam-a-ni nig-ġul ba-
ab-sir-ra šú-ú-me-ti

Take the copper of might of the
hero Anu, which by the roar of
its splendor removes the evil.

a-lal-ġul dingir ġig-a ġin-ġin šú bil-lá
nu-te-ge-ne ġe-me-en

An evil demon art thou, a god who
walks in the night, whose unclean
hands do not know reverence.

a-lal-ġul lù-ra nà-a anšu-dim kabar-
kabar-a ġe-me-en kimin ša e-li
amēli rab-šu-[ma ki]-ma i-me-ri i-
ša-an-šam at-ta

An evil demon art thou, who lies
down (in wait) for the man, rest-
ing like an ass.

a-lal-ġul zur-zur nu-un-zu-a [ku-kur-
ge]-at-ge nu-tuku-a ġe-me-en kimin
ša ni-qa-a la i-du-ú-ma as-ḥa-ta
la i-šu-ú kimin

An evil demon art thou who knows
not sacrifice and who has no gifts.

e-sag¹⁰⁴ ti-di-i ši-e-tam ù ku-ub-bit

Disease thou knowest, snare and
burden,

ina an-nim-ma ilu ḥa-di-iš

But in mercy the god gladly

ta-a-bi eli ^{11a}Šamaš i-rab-šu¹⁰² dum-qu

Vindicates good for him unto
Shamash

šum-šu ú-lab u-ri...-du-ur u-mu
amata ina bitī tu-kab-bīl

.....when
Thou didst burden the maiden in
the house.

XVIII

No. 104

PRAYER OF AN INCANTATION PRIEST

This very interesting text contains the prayer of an incantation priest to the goddess Girazag in order to secure her divine assistance in re-establishing the good relations between a man and a maiden. An enemy, probably an evil spirit is intended thereby, has caused the separation of the maiden from the man. The maiden has gone away. The man was brought to the river to establish his innocence in the cause of this separation. His innocence was proven, or, to cite the passage in the text, "He is in the breath of life, he is established as a faithful man."

OBVERSE

lù-lù-ru ù-ne-.....
sig-?-bī.....
murgu-bi lù-gul-gāl-ba šúb-šúb-[ba]

Thy men.....

šag ib-ba-bi-a igi-a e-ra¹⁰⁴ babbar mi-
ni-ib-g[ar]
ud eš-gub ē-kur bad-dim ni-bi-a-šu
an-[na uš-sa]¹⁰⁵

His enclosure. The one who was
evil he implored.

In the anger of his heart clear tears
came into the eye.

When the dwelling Ekur was like a
wall which in its awe reached to
heaven

ki ka-(?)-tar-ri id lù-ru-gú-da-an¹⁰⁶
ba-laḡ-gi-eš

To the place of reverence, the river,
with him who was accused(?)
they stepped.

zid-du erim gub-bar an-aga-ne si-di
mu-un-ù-ga(?)

erim-gál-la-ni-šu im-ri-ri-e-da-ni dul
engur ne-gub

ud-bi-a nin-e im-te-a-ni sal zid i-ri-
bi-ám me-en

dingir Gir-azag dingir nun-gal-la-ge
ni-di-šu al-e
nin me-en an-ni nam mu-un-tar má-e
[gi-na] me-en

dingir En-lil-li nam-ma-aš ba-an-dù
è-gi-a-ni me-en
dingir-ri-e-ne me an-ki-a-šu mu-šu
mu-gar-ri-eš
ama ugu-mu azag dingir Nin-ki-gal-
la è-gal-ni-šu è-ni-ba

In truth they made the enemy to
stand aside. Justice was per-
formed.

Unto his enemy with his kinfolds the
well of the abyss shall be estab-
lished.

On this day as the mistress herself,
the true woman, may I speak unto
thee!

O Girazag, goddess of Nungalla,
protect in the awe of judgment!

The mistress art thou of heaven.
Fate thou decreest. Thou art
true!

Enlil verily loosens! His bride art
thou.

The gods have placed the command
into heaven and earth:

"Let the holy mother Ninkigalla,
she who bore me, in her temple
express herself!"

REVERSE

tab-çu kur-dingir-Babbar-è' id mağ
mu-mi-ni-ri

è-gal ki-dúr azag nam-lugal-la-ge má-e
maš-bi me-en

dingir Ninni-ra gal mu-un-da ne-sag-
gál-la me-en

dingir Nin-tu-ri ki nam-tur-zi-ka
nam-da-an-gub-bi [me-en]

gi-dur kud-da nam-lar-ri-da inim šag-
gi-ga mu-ba

nin iškim zid dingir En-lil-lá me-en
nig-ga-ba nig-nig-nig

erim nu-um¹⁶⁷-šì-gi gá-a amat bad ma-
da tab

Thy companion, the rising sun, has
gone to the great stream.

Of the temple, the holy dwelling of
the kingship the exorciser am I.

At the side of Ishtar the great I go.
A leader am I.

With Nintu in the place of life-giving
verily I stand.

Break the Dur-reed! Besides fate
grant a word of grace.

The mistress of the true presage of
Enlil art thou. A treasure
amongst his treasures(?).

Return to the city establish! The
maid removed from the land join
back!

uš-šag-ne-gub gá-a amat lù la ba-ra-
an-bal-li

Firm love of heart establish (in
order that) the maid and the man
do not break away (from each
other).

sag-geg-ga igi-ge mu-un-gál-en nu-un-
im-aga-e

The blackheaded sees that he has
not done (anything wrong).

im nam-til-la-šu-gá mu-gál lù-ziid ne-
in-gub

He is in the breath of life; he is
established as a faithful man.

erim gin á-gá la ba-ra-é' nig-gul...

The enemy who came in strength
may not go forth! Evil.....

XIX

No. 133

PRAYERS AND INCANTATIONS OF SHAMASH-SHUM-UKIN¹⁶⁸

OBVERSE

šiptu "Šamaš an-nu-ti e-piš ú[...]

Incantation: O Shamash, this...

šalam kaššapi-ia ú kaššapti-ia šalam
e-piš-ia ú muš-te-piš-ti-ia

An image of my conjurer and female
conjurer, an image of my sorcerer
and sorceress,

ša'am ra-ḫi-ia ú ra-ḫi-ti-ia šalam bēl
dababi-ia ú belit dababi-[ia]

An image of my spoiler and female
spoiler, an image of my male and
female accuser,

ša'am bēl iq-qi-ia ú belit iq-qi-ia šalam
bēl di-ni-ia ú belit di-ni-ia]

An image of my male and female
oppressor, an image of my male
and female judges,

šalam bēl šir-ri-ia ú belit šir-ri-ia
šalam bēl qibi-ia ú belit qibi-ia]

An image of the lord and the mis-
tress of my crushing, an image of
the lord and the mistress of my
speaking,

iṣ-ša barta amāt limnūtum¹⁶⁹ i-pu-ša
ú.....

Machination, rebellion, an evil word
they have made, they.....

iš-ḫu-ra u-še-is-ḫi-ra ana e-piš-ti ib-
ši-ma.....

It surrounds me and lets me be sur-
rounded through the sorcery it
possessed.....

...šer-ti dar-ri-ma iq-bu(-ú)....

...an-nu-ti-šu-nu an-nu-ti šal-
māni-[šu-nu....]

[...iṣaṣu] šal-māni-šu-nu ni-
ba-ši elūti....

[ša ana ia]-ši kiš-pi ru-ḫi-e ru-si-e
ár-[ša-še-e limnūti]

[ramu ṣaru] DI.BAL-A ṣi-tar-ru-da-
a šibit pī nikis [napīštim^(tim)]

[kuš-ku-mal] igi-nigin-na id-gur....
-gal lu-ra gig-ge....

[...-ne-mi paṇi ni-it] ṭe-me
ma-um qāt ili [ū qāt] ištara-ti-ma
qāt mamit....

[qāt amelūti]-ma AN-UR(?)limnūtim^(tim)
rēš limnūtim ĠA-ZA mu-kil
rēš limnūtim^(tim) [iṣ-ku-nu-ma]

...ma pi-ia ú-ṣab-bi-tu kišadi-ia
ú-tar-ri-[ru lišāni-ia ú-lab-bi-tu]

...qu-lu šinnē-[ia]¹⁶⁹ il-du-du ir-ti
id[-i-pi lib-bi un-ni-šu]

...idāti^{meš.70}-ia ik-su-ú bir-ki-ia
[ik-su-ú šilli(?) -ia a-li-ka idi-
ia(?)]¹⁷¹

[u-šim-su-ú(?) esenseri]^(ri) iq-pu-pu
pa-ni-ia¹⁷² uṣ-ṣa-[-na-du¹⁷³.... -ia
man-ga lu-u-tam]

[ú-mal-lu-in-ni ša]rti-ia im-lu-su
[ulinni-ia ib-tu-qu]

[ru-ti-ia il-q]u-ú eṣir šepē-ia iṣ-bu-šu
man-d[a-at la-mi-ia ú-man-di-du]

...of sin....and they
commanded....

The....of these their....of these
their images....

...they stand. Their im-
ages are....the high....

Who against me sorcery, venom,
witchcraft, saliva, evil,

Love, hatred, contention(?), anguish
(?), dumbness, shortness of breath
(?),

Inactivity(?), indecision(?),....
great....sickness of the
night(?)....

...distortion of plans,
hand of god and hand of goddess,
hand of curse,....

Hand of man,....of evil, head
of evil,....supporter of
evil they established.

...My mouth they have seized.
My neck they have wrung. My
tongue they have seized.

They....My teeth they
have drawn. My breast they
have crushed. My heart they
have weakened.

...My hands they have
bound. My knees they have
bound. My shadow(?) which
walks at my side(?)

They have snatched away. My
backbone they have bent. My
face they swelled (?). My....
...with disease and pollution

They filled me. My hair they have
sheared. My girtle-cord they
have cut.

My saliva they have taken. The
ground of my feet they drew away
(?). The measure of my form
they measured.

[šalmāni-ia lu] ša bini [lu ša ¹⁷⁶erini]
lu-ū [ša lipi lu ša GAB-LĀL]

[lu-ū ša GAB šamaš] šammi lu-ū [ša
iddi lu-ū ša tiṭṭi lu-ū ša li]

¹⁷⁷ina ¹⁷⁸bini(?)u mē(?)¹⁷⁹ina
¹⁸⁰

.....-im-ki-.....

My images, whether of tamarisk or
of cedar or of tallow, or of baked
cakes of honey

Or of baked cakes of sesame, or of
bitumen, or of clay, or dough,
..... tamarisk and water into
a ... vessel(?).....

Rest of obverse destroyed.

REVERSE

.....e]-piš-ta-šu-'nu.....
.....-šu]-nu ana iršit la

[tāri] li[il-li-ku]¹⁷⁴

[¹⁷⁵Gibillu] agu russu li-ik-ta-na-[ni
.....]

[¹⁷⁶Gibillu ša] ¹⁷⁷Nam-tar sukkal
iršitim¹⁷⁸.....

... ša ana ia-a-ši kiš-pi ru-ḫi-e
ru-si-[e ar-ša-še limnāti ipušu]

[ilu] šarru bēlu ū rubu¹⁷⁹ni-si-ia.....

[k]i ili ū ištār ū-ḡi-nu-nin-ni SA Ê-
ŠAR-RA(?) [ū-lam-me-nu-in-ni]

[i-na] an-ni-tum¹⁷⁷ ina suqi pu-ub-pu-
ub-ti¹⁷⁸ iš-ku-n[u-nim-ma]

[¹⁷⁹Šamaš] ka-e-ti su-ū ¹⁸⁰A-a um-ma
la tatār-ū.....

¹⁸¹Šamaš ša kaš-šap-ia ū kaš-šap-ti-ia
e-piš-ia ū muš-[te-piš-ti-ia]

ra-ḫi-ia ū ra-ḫi-ti-ia kiš-pi-šu-ru itti
šalam UD.KA id-la-.....[kima

is-par-ri lib-bal-kit-su-na]
[epišān-šu]-nu li-ba-ru-šu-nu-ti¹⁸²

Šamaš UD.KA ma-su-ur-ma
.....

.....their sorcery.....

Their.....may go to the land of
no return(?).

O Gibil, may the magnificent diadem
be set up.....

O Gibil, who.....Namtar, the mes-
senger of the lower world.....

... who against me sorcery, venom,
witchcraft, saliva, evil have com-
mitted.

God, king, lord and prince have
become enraged against me.....

Since god and goddess turned in
anger against me. With a rope
of Esharra (?) they have mal-
treated me.

In it (and) in the street they estab-
lished against me raping(?)

Shamash.....Aja, the mother,
does not turn away and.....

May Shamash the sorcery of my
sorcerer and sorceress, my male
and female conjurers

My male and female spoilers with
the image of.....break
like a net.

At their sorcery may they catch
them. Shamash cut off(?).....
.....and.....

[*ki-ma*] *di-qa-ri hu-bu-šu(!)-nu*¹⁷⁹
*kima ti-nur*¹⁸⁰ *qu-tur-šu-nu li-ri-*
*mu*¹⁸¹

[*li*]-*hu-lu li-ru-bu ū lit-la-at-lu-ku*
]

[*e-pi*]-*š-ta-šu-nu ki-ma mē na-a-di*
liq[-tu-ū]

[*šu-nu*] *li-mu-tu-ma ana-ku lu-ub-*
lu-šu-nu li-ni-šu-ma ana-ku [lu-
ud-nin]

[*šu-nu*] *li-ik-te-šu-ma ana-ku lu-pa[-*
tar šu-nu li-iš-šab-tu-ma ana-ku
lu-.....

[*ana ki-bi-ti-ka šir-tu ša la innak-*
aru^(ru)

[*ū an*]-*ni-ka ki-nim ša la innu-ū]*

[*ana*]-*ku arad-ka lu-ub-lu-u[-lu-uš-*
lim-m[a]

nar-bi-ka lu-ša-pi dā-li-li-ka ana nišē
*rapšāti*¹⁸² *lu-ud-l[ul]*

¹¹⁸ *Šamaš šur-bi a-ši-pu-tu ša abkal*
ilāni^{me1} *i-pu-šu* ¹¹⁹ *Marduk*

Break them like an earthen jar.
 May he quench their smoke like
 an oven.

May they melt, may they glow and
 may they run away.....

May their sorceries cease like the
 water pouring forth.

May they die, but may I live! May
 they tremble, but may I stand
 firm!

May they be bound, but may I be
 freed! May they be seized, but
 may I be.....

By thy exalted command, which
 does not change

And by thy true grace which does
 not alter

May I, thy servant, live and prosper!

I will extol thy greatness. I will
 sing thy praise unto far dwelling
 people.

O Shamash, exalt the exorcising
 priestship, which Marduk, the
 counsellor of the gods, has made.

XX

No. 113

SERIES OF INCANTATIONS AGAINST THE FEMALE DEMON
 LABARTU

OBVERSE

[*šiptu dingir Dim-me dumu an-na*
šumu-ša ištēn

ša-nu-ū a-ḫat ilāni ša su-qa-a-ti

šal-šu pa[-ru ša qaggada i-nat-tu-ū

Incantation: Labartu, daughter of
 Anu, is her first name.

The second: sister of the gods of the
 streets.

The third: the dagger, which smashes
 the head.

re-bu-ú ša iša i-na-pa-hu
ba-an-šu il-tum ša pa-nu-ša šaq-šu

seš-šu pa-qid qa-ti li-qat ¹¹⁸ Ir-ni-na

si-bu-ú nîš ilâni^{mes} ¹⁸² rabûti^{mes} lu-ú
ta-ma-la

[it-ti iššuri šamê]^(e) lu-ú ta-p-par-ši-
ma¹⁸⁴ TÛ šiptu¹⁸⁵

[šiptu dingir] Dim-me dumu an-na
mu-pad-da dingir-ri-e-ne-ge

[dingir In]-nin nir-gâl nin sag gig-ga

[ri a]n-na ġe-pad ri ki-a ġe-pad

[ú-ša]-hî-i-ka¹⁸⁶ kalba šalma qal-la-
ka¹⁸⁶ aq-qi-ki mē^{mes} būri

[pu-uf]-ri at-la-ku¹⁸⁷ i-si-i ú ri-e-qi¹⁸⁸

[ina ġumur^{amē} šihri mâr ili-šu] an-ni-
i ú-tam-mi-ki ¹¹⁹ A-nim ú An-tum

[kimi¹¹⁹ En-lî]l ú ¹¹⁸ Nin-lîl kimi¹¹⁹
¹¹⁹ Marduk ú ¹¹⁸ Šar-pa-ni-tum¹⁸⁹

[kimi]n ilâni^{mes} rabûti^{mes} ša šamê^(e) ú
iršitim^(tim)

[ša ana bît] an-ni-i taturrim-ma ša
sil-la an-ni-i tatur-ú-ma¹⁹⁰ TE
šiptu

[šiptu iṣ-ṣi-i]t ul i-mat na-mur-rat ú
ši-i-maš-šu(?)marât ¹¹⁹ A-nim

[ina arantu]¹⁹¹ ru-bu-us-su ina tibni
ša immeri ṣikari¹⁹² man-ṣa-as-su

The fourth: who ignites the wood.

The fifth: the goddess, whose face is terrible.

The sixth: committed to the care of, (and) taken into the hands of Irnina.

The seventh: by the great gods mayest thou be exorcised!

Mayest thou fly away with the bird of the heavens. Exorcism. Incantation.

Incantation: Labartu, daughter of Anu, called by the name of the gods.

Innin, mistress, lady of the black-headed,

By heaven mayest thou be exorcised! By earth mayest thou be exorcised!

I have given unto thee a black dog as thy servant; I have poured out for thee spring-water.

Go away! Go! Depart! and be far off!

From the body of the child, this son of his god, I beseech thee by Anu and Antu,

Ditto, by Enlil and Ninlil, ditto, by Marduk and Sarpanitum

Ditto, by the great gods of heaven and earth,

That thou turnest away from this house, that thou turnest away from this street. Exorcism, incantation.

Incantation: angered, not speaking, terrible and is the daughter of Anu.

In the cane-break is her resting-place, in the straw of the male sheep is her place.

[alpu a-li-ku]¹⁹³ i-kal-lu [pab]-gal-la
.....ú-paq-qar

The ox who walks about she holds
back, the traveler she annoys

[gu]-ub-bu-ru ú-gab-bar
[n]u-up-pu-šu ú-na-pa-šu

The strong one she strengthens.
That which is broken to pieces, she
breaks up.

.....-mi saq-qa-a mē^{meš} bu-un-
na

Pour out, create waters!

.....-lu-ut-šu-ma karpa arikla
kima DI.BU ša marāt^{11a} A-nim
[šu-kun rubûl]-ka^{11a} Šamaš TE šiptu

Do her a wide vessel like
the of the daughter of Anu.
Establish thy greatness, O Shamash!
Exorcism, incantation.

Three lines too fragmentary for translation.

[i-bir nâra di-il-ḫa] iš-kun i-mid i-ga-
ri lu-ḫum-[ma-a] ib-ta-ša-aš¹⁹⁴

When she crosses a river she causes
confusion; when she stands at a
wall, she smears dirt.

[iṭ-ṭiṭ šî-i-ba] pašušatu^(tu) i-ga-bu-
šu¹⁹⁵

When she steps near an old man,
pashushatu she is called.

[iṭ-ṭiṭ edla an]-qu-la¹⁹⁶ i-ga-bu-šu

When she steps near a man, Anqulu
she is called.

[iṭ-ṭiṭ ardāla] la-bar-tum i-ga-bu-šu

When she steps near a maiden, she
is called Labartu.

[iṭ-ṭiṭ^{amēš} šihra] dingir Dim-me i-ga-
bu-šu

When she steps near a child, she is
called Dimme.

[aš-šu tal-l]i-kim-mi tu-šab-bi-ta¹⁹⁷

Because thou hast come and seized
the form of his face,

šî-kin pa-ni-šu

Seized the muscles, seized the bodily
form,

[meš-ri-t]i tu-šab-bi-ta¹⁹⁸ tu-ab-bi-ta¹⁹⁸
mi-na-a-tu¹⁹⁹

Didst cut the veins, didst bind the
sinews,

[tu-kas-sa-si] buânē ma-na-na²⁰⁰ tu-
[kan]-na-ni²⁰¹

The facial expression thou didst
make pale, the bodily form thou
didst change,

[ṭi-i-mi tur-ra-]qi bu-un-na-an-ni-e
t[u-uš-pi-e]l-li

Thou imposest sorrow,

[a-]šu-uš-tum ta-nam-di-i

Thou burnest the body like fire,

[girrāniš^{niš} t]u-kab-ba-bi zu-um-ri

In order to remove thee, in order to
drive thee away, so that thou
mayest not return, so that thou
mayest not come near,

[ana nasāhi-ki ana ta]-ra-di-ka ana la
târi-ki ana [la] ṭebî-ki

[ana našaḥi]-ki la sanâqi-ki la sanâqi-
ki ú-[tam-me-ki]²⁰² ^{iiu} A-nim

abi ilâni^{me} rabûti^{me}

[kimin ^{iiu} En-lil] šadâ^(a) rabâ^(a) kimin
^{iiu} be-lit rabûta ilâni(?)^{me} kallâ-
ta(?)²⁰³

[^{iiu} Enlil?] ²⁰⁴ abu šar-rat balâti pa-ti-
qat nab-ni-ti

[kimin ^{iiu} Sin bêl a-gi-e pâris] purussê
mu-kal-lim ittâti-šu²⁰⁵

[kimin ^{iiu} Šamaš nûr elâti^(me) ba-nu-
ú kib-ra-te²⁰⁶

[kimin dingir Asar-lû-dug bêl a-ši-
p]u-tu kimin ^{iiu} Nin-ib ašarid ilâni
[aḥē]^(me) -šu

In order to remove thee, not to draw
near, not to draw near, I implore
thee by Anu,

The father of the great gods,

Ditto, by Enlil, the great mountain;
ditto, by the great mistress of the
gods, the bride(?) of

Enlil(?), the father, the queen of
life, the former of creation.

Ditto, by Sin, the lord of the crown,
the decider of decisions, he who
lets his signs be seen.

Ditto, by Shamash, the light which
is above, the creator of the world.

Ditto, by Asar, the good Being, the
lord of exorcism; ditto, by Ninib,
the leader of the gods, his breth-
ren.

OBVERSE, COL. II

ina ki[-bi-ti] ša šul-mi pu-u[-ri]²⁰⁷

la²⁰⁸ ma-[ši-tú ša lib-bi-ša]

ma-[.]-lu-ki a-ši-pu ^{iiu} Asar lû-
dug

ú-naḥ-kar [i-mat-ki i-na-as-saḥ qâtâ-
ki]

ú-ḥal-[laq um-ma kuššu ḥal-pa-a šu-
ri-bu]

ina ṣumur^{amēl} [siḥri mâr ili-šu an-ni-e
^{iiu} Asar lû-dug ú-tam-mu-ki]

ši-pir-ki [ú]-ri-e ú-la-pa aš-šu²⁰⁹

lu-ub-bu-tu-ka šaman šaḥē ikkib-ki
[ibašū aš-šu]²¹⁰

edēli^(li) ²¹¹ -šu-nu-tu šu-ši-šu-nu-tu
ilâni^{me} limnûti^{me} rābiše^{me} lim-
nûti^{me}]

At the command of salvation go out!

Not having gone forth from its
midst

.thee the exorciser
Asar, the good Being.

He shall remove thy spittle, he shall
tear off thy hands.

He shall chase away heat, cold, frost,
rain-shower.

From the body of the child, this son
of the god. Asar the good Being
will exorcise

Thy doing. An enclosure he shall
put together in order

To shut thee up. Lard shall be thy
woe, in order to

Bar, to cause to come forth the evil
gods, the evil lurkers,

šū-ut pa-ni-ki ša ina pa-ni-ki ū arak-
ki il[-la-ku]

ki-ma na-al-ši ša kakkabâni^{meš} ki-ma
a-di-ki [ša a-pa-a-ti]

ki-ma²¹² sik-ki-e la ta-ḫal-lu-up²¹³ ši-
ra-[niš]

la ta-at-ta-nab-lak-ka-ti ḫa-šap r[a-
a-ti]²¹⁴

ū-lam-ki-p-ki²¹⁵ šāri ir-bi[-ti]

ū-ma-al-li elippi-ki nam-ma-na-a-a

e-piš²¹⁶ a-da-pa abkal²¹⁷ Eridu

ta-lak-ki²¹⁷ ina²¹⁸ Eridu i-na-ṭa-al-ki
ka[-a-si]

ū-nak-ka-r i-mat-ki i-na-as-saḫ qâtâ-
ka ina ṣumur [^{amēš} šiḫri mâr ili-šu
an-ni-e]

pu-ut-ri at-lak TE [šiptu]

inim-nim-ma dingir Dim-me-kam
[šiptu iṭ]-ṣi-it šam-rat i-mat na-mur-
r[af]

[ul... iš-tu a-pi] i-lam-ma e-ṣi-ṣi
iṭ-ṣi-[iṭ²¹⁸]

...-bu²¹⁹-te-šu ZU-AB-A
il-la-ku

bîtâte ḫar-ša-a-a-[ti...]nir-ru-[bu(?)]
[...]

Who are before thee, who go in front
of thee and behind thee.

Like the shower of the stars, like the
passing of the clouds,

Like the dikes, which thou dost not
cover up highly,

Not shalt thou break a rātu-vessel.

The four winds shall storm against
thee.

They shall fill up thy ship.

The work of Adapu, the sage of
Eridu

Thou shalt fall prey to. In Eridu
he shall behold thee.

He shall remove thy spittle. He
shall tear out thy hands. From
the body of the child, this son of
his god

Remove, go away! Exorcism, in-
cantation.

It is the exorcism of Labartu.

Incantation: Angry, raging, terrible,
awful

Not... she rose up from the
reed-thicket. In order to rage
she stood.

Her... in the Deep come

Houses of pregnant women... we
entered(?).

Four or five lines destroyed.²²⁰

bi-il-la-nu [mârē]^(meš) ki-na-tú [lu-di-
ib-bu-ub]

ana pi mârâti^(meš) ki-na-tu ul [lu-di-
ib-bu-ub]

il-lik-ma ana pân²²¹ En-lil abi-šu i-
qab-[bi]

Bring the sons. Let me speak....

Unto the mouth of the daughters
not let me speak.

She came and in the presence of
Enlil, her father, she spoke:

ša ir-ri-šu-ka bi-lu a-bu ^{11u}[En-lil]

šir nam-lu-gāl-lu la ta-a-bi [dami nam-
lu-gāl-lu niš-bu-ú-ti]
aš-šu at-ta an-na-a tir-ri-ša ²²¹in-ni

ša kur-ban-ni-e li-pu-šu bi[-ki]

li-bil-lak-ki kal-lat ši-hir-tum ^{11u}ga[-šu
še-bir-tum pilakkê ina libbi]

um-ma-ri ba-aḥ-ru-tu ²²²ša ina gu-ra-
ru ²²³ba[-aš-lu]

niš ^{11u}A-nim ū An-tum niš ^{11u}En-lil ū
^{11a}Nin-lil [niš abulli ū ne-ri-bi-e-ti]

niš ^{11u}kakki ḥar-bi bašbi zēri e-zi-bi ²²⁴
ū mā[ri-šu ū tam-me-ki]

šum-ma ana bi-l an-ni-i taturrim-ma
mār an-ni-i tanasaḥ ²²⁵

kussa ²²⁶uš-ša-bu tuš ²²⁷ša-bu šir-ri ²²⁸
ša ana ḥa-bu-ni[-ia a-na-aš-šu-ú]

[ana] ḥa-bu-ni[-ki] ta-na-aš-ši

[^{11a}Ištar pî] kalbi-ki šab-[ti]

[^{11a}Na-na-a šu-ub-bi-ti pî mi-ra-ni-
[ki ²²⁹]

[ša]l-lu ina maiali a-a i-ir

adi inapḥaḥa ²³⁰(ba) ^{11u}šamši šūpū ²³¹
ina ŠE.HAL-šu ²³²TE [šiptu]

[šiptu iṭ]-ṭi-it šam-rat i-mat na-mur-
r[at]

[iṭ-ṭi-it bar-ba-rat i-mat ḥab-]ba-ta-
[at] ²³³

[abu man-za-as-sa arantu ru-bu-us-
sa]

"What I have asked of thee, bring,
O father Enlil.

The flesh of man is not good; the
blood of man is satiation."

"Because such thou hast requested
of me,

Therefore may the 'collectors'
make thy house.

Let them bring unto thee a young
girl, a slayer's bench, an instru-
ment of breaking (with) axes in it.

(And) a pot with bahrutu-fruits,
which are roasted in fire."

By Anu and Antu, by Enlil and
Ninlil, by the doors and the
entrances,

By the weapons of destruction, the
vessels of seed, the forsaken one
and his son, I conjure thee

That thou turnest away from this
house, that thou forsakest this
son.

The chair which I occupy thou occu-
piest, the child which I take to my
breast

Thou takest to thy breast.

O Ishtar, seize the mouth of thy dog!

O Nana, seize the mouth of thy cub!

He who rests on the couch shall not
awake,

Until the magnificent sun shines into
his . . . Exorcism, incantation.

Incantation: angry, fierce, terrible,
frightful

Enraged, furious, terrible, rapacious
is she.

Reed-thicket is her dwelling-place;
cane-break is her resting-place.

Rest destroyed.

REVERSE

[šiptu dingir Dim-me dumu an-na
mu pad-da dingir-ri-e-ne-ge

dingir In-nin ner-gal nin-e-ne-ge
šū-mu-un-du aṣag-gig-a

gāl-lu dugud-da nam-lù-gal-lu-ge
dingir Dim-me ib-gul lù-ra nu-te-ga-
e-ne]
[ṣi] an-na ḡe-pad ṣi [ki-a ḡe-pad]²³⁴

šiptu marat^{11u} A-nim ša šamē^(e) a-[na-
ku]
su-ta-ki²³⁵ šimtam gi-iš-ša-ku²³⁶ na-
mu-ra-[ku]
bīta irrub umsāta^(1a) ubbal²³⁷ bi-la-ni
mārē^(meš) ki-na-tu [lu-dib-bu-ub]

ana pī marāte^(meš) ki-na-ta(?) ul lu-
uš-šum-[ma]
iš-me-e-ma^{11u} A-nim i-bak-ki²³⁸
ša^{11a1} A-ru-ru^{11a1} be-lit ilāni^(meš) il-si-
šu ki-ma²³⁹
am-me-ni ša ni-ib-nu-ú nu-ḡal-l[ak]²⁴⁰

ú [ša nu-ša]b-šu-ú ub-bal ša-a-š[a]²⁴¹

li-ki-ši-ma [a-na tam-tim] ša mātī
i-dī-ma²⁴² [itti bīni a-bir]

ù ku-ša-ri a-di²⁴³ ru-ku-us-su

ki-ma^{amš1} mīti la i-šu-ú [qab-ru]²⁴⁴

ù^{11u} Aṣag-sir la i-ni-qu GA.DAGAL²⁴⁵

marāt^{11u} A-nim ki-ma kutri²⁴⁶ 247 bīta
la i-naḡ[-ḡi-is TE šiptu]

Incantation: Labartu, the heav-
enly daughter, called by the name
of the gods.

Inninni, mistress of the ladies,
Who has made the painful asakku-
sickness

The heavy alu of man
Labartu, mighty one, do not draw
nigh unto the man.

By heaven mayest thou be exor-
cised; by earth mayest thou be
exorcised.

Incantation: The daughter of Anu
of the heavens am I.

A Suteaan am I, disrupting destiny
am I, terrible am I.

The house I enter, want I bring.
Bring unto me the sons that I may
speak

From the mouth of the daughters
. I may not hear(?).

Anu heard it and wept,
Because Aruru, the mistress of the
gods, spoke to him like (this):

"Why shall we destroy what we
have created?

And shall she take away, what we
called into existence?

Take her and throw (her) into the
ocean of the land. At a tamarisk
bind her,

And a kusharu-tree, until she is
bound

Like a dead person that has no
burial-place,

And does not pour out plenty milk
unto Azagsir,

Thus shall not return unto the house
like smoke the daughter of Anu.
Exorcism, incantation.

šiptu šur-bat²⁴⁸ marât^{11u} A-nim mu-
am-mi-lat la'-ú-[ti]

rit-ta-šu²⁴⁹ al-lu-ḥap-pu ki-rim-ma-šu
mu²⁵⁰

qaš-ša-at lab-bat en-ni-ni-it ik-ki-mat
nak-ki-[lat²⁵¹ ra-aḥ-ḥi-ša-at]

mut-tab-bi-lat mârât^{11u} A-nim ú-lap-
pat²⁵² lib-bi ša ḥar-ša-a-[ti]

ú-šal-lap²⁵³ šer-ri²⁵⁴ ša ta-ra-a-[ti]

ú-še-ni²⁵⁵ ú-nam-za-aṭ ú it-tan-na-
[al-lak]²⁵⁶

rabu[ú uṣnê]^(meš) -šu nam-ši-šu bu-a-
ni-šu uṣnê^m [ú-šu . . .]

ka-[diš-tu] mârât^{11u} A-[nim]
ša ilâni^(meš) ša aḥê^(meš) -šu kaqqad-
su kaqqad nê[ši]

šin-na-at imêri] šin-na-as-[sa]
šaplâ^(meš) -[ša] ṣiq-ṣiq-qu²⁵⁷ ú-tab-ba-ka
q[a-a]²⁵⁸

iš-tu ku[l-la]t šadî⁽ⁱ⁾ ú-ri-dam-ma na-
[a-rat ki-ma nêši]

uš-ta-na[-a]l-ḥab kima kal-bat maš-
da-a [a-na maš-di-i uš-ta-na-al-ḥab]
i-mur-ši-ma As[ar-lû-dug] ana
^{11u}Ea abi-šu a-mat i-g[a-bi]

a-bi a-mur mârât^{11u} A-nim ša ú-šab-
ba-šu²⁵⁹ la-[-ú-ti]

^{11u}E-a mârâ-šu^{11u} [Marduk ip-pal]
a-lik ma-ru²⁶⁰ ^{11u}Marduk [ina ši-pat
ni-me]-ki tu[-um-me-ši]

Incantation: Powerful is the daugh-
ter of Anu, who troubles the little
ones(?).

Her fist is a scourge. Her belly . . .

Angry, raving, hostile, revengeful,
cunning, crushing,

Abducting is the daughter of Anu.
She turns upside down the inside
of the pregnant woman.

She forcibly pulls out the child from
the pregnant woman.

She nurses it; she sets it up, and lets
it walk about.

Its ears become large, its members
become movable. (Its) ears . . .

A whore is the daughter of Anu,
Amongst the gods, her brothers.

Her head is the head of a lion.

Her form is the form of an ass.

Her lips are in violent motion(?).

They pour forth spittle.

From the mountain district she
descended. She like a
lion.

She howls(?) like a bitch to
she howls(?).

Asar, the good Being, saw her.
Unto Ea his father he spoke the
word:

"My father, I have seen the daugh-
ter of Anu, who troubles the little
ones."

Ea answered his son Marduk:

"Go, my son Marduk, exorcise her
with the white exorcism."

Rest destroyed.

REVERSE, COL. II²⁶¹

[šiptu dingir Dim-me dumu an-na mu pad-da] dingir-ri-e-ne-[ge]	Incantation: Labartu, the daughter of Anu, called by the name of the gods,
[dumu-sal dingir-ri]-e-ne-ge	Daughter of the gods,
[dumu-sal dingir-gal-gal-e-ne-ge]. . . .	Daughter of the great gods
.
[dumu na]m-lù-gal-lu-[ge]	The son of man
.]-gál-lu	. . . . .
.
.egir]-bi in-dib	. . . . .behind him she seizes,
[i-gi lu pa]-ri ²⁶² in-dib	The eye, which is cut out(?) she seizes.
[i-gi lu u]š-gi-im ²⁶³ in-dib	The eye, which cried, she seizes.
[tû-bi i]-gi-za-na in-dib	Her incantation: igi-zana she seizes.
[mê ba-ši ašri] in-dib	The existing water of a place(?) she seizes,
[mê ba-ši ašri tabi] in-dib	The existing water of a good place(?) she seizes,
[ú bur] in-dib	Plants, caves(?) she seizes
[giš-gal-l]a-a-an in-dib	Each door she seizes
[giš-sag-gul-l]a-a-an in-dib	Each bolt she seizes
[ê-šu dumu ê]-a-ge ²⁶⁴ nam-ba-ni-ib-tu- tu-ne ²⁶⁵ TÚ šiptu	In the house of the son of the house they shall not enter. Incantation, exorcism.
[inim-ni]m-ma dingir Dim-me-kam	It is the incantation of Labartu.
[TÚ] šiptu ¹¹⁸¹ Labarte ^{me2} nu al-til	The incantation, the exorcism of the labartus is not completed.

XXI

No. 123

AN EARLY ENUŠUB TEXT

OBVERSE

en ê-nu-šub	Incantation of the house of exor- cism.
²¹⁸ šinig ²¹⁸ gi	The tamarisk, the reed,
²¹⁸ ana ki el-li	The heavenly tree in a holy place

mu-a
ur-aṣag-ṣu ṣu-úr-a
pa-ṣu-ṣu ḡa-ṣu-úr

Grow!
 Thy holy root lock up!
 With thy branch let it be locked
 up!

REVERSE

a-gub-ba
dingir Nin-sulu-ḡa²⁶⁶
ni-tum-ma
nun-me-e ṣu el-la
i-ni-tum

The laver
 Of Nin-suluga
 Shall be brought.
 The abkallu-priest with pure hand
 Shall bring it.

XXII

No. 91

A SUMERIAN LETTER

dingir En-lil-bar-ṣu ù-na-a-dug
Ka^{dingir} Ninni na-ab-bi-a
inim-na me-ma-an-dé-eṣ-da
lul-aṣ ba-ḡul-li
dingir Lamma ud-til-la-a kal-li lugal
^{su}
Na^{dingir} En-lil ù^{dingir} En-lil-al-ṣag
ud-ḡè-a-ṣu palil ṣu-ne

dingir Nin-ḡaṣan dingir-ṣu
ù dingir Nidaba ḡiṣ-ku-ḡeṣtu dagal-la-
^{ḡe}
ḡiṣ-ku-pi ḡa-ra-ab-sum-mu-ne
niḡ im-ma-aga ṣar-ri

uru-ṣu bi nu-ḡi al-me-a nu-ṣu

2 gin kubabar 1 tug 2¹²⁴ bar-si

To Enlil-barzu speak!
 Ka-Ninni says:—
 In his word which was spoken(?)
 Strongly he rejoiced.
 O protecting deity, strengthen in the
 days of life the stricken master!
 Na-Enlil and Enlil-alshag
 In day and night take cognizance
 of the leader.
 Nin-gashan, thy goddess, and Nidaba
 may give to thee a wide ear

To hear.
 About the matter which has been
 done write!
 He does not know that he was
 ordered not to return to that
 city.
 Two shekels of silver, one gar-
 ment, (and) two bandages

*lù gi-na*²⁶⁷ *šū-mu-ra-ab-[laḡ-laḡ]*

The faithful man causes to be brought
to thee.

ḡa-la-da-da ama-ru

With the extensive portion of thy
mother

šū-nam-ne-te-na-te-na

Be not content to

a-ma-ru-kam

Please!

FIRST DYNASTY LETTERS

XXIII

No. 2

AN APPEAL FOR AN INTERVIEW

a-na Ibiq-Ištar qī-bi-ma

To Ibiq-Ištar speak.

*um-ma*²⁶⁸ *Enlil-lū-šāḡ-ma*

Thus says Enlil-lushag:—

²⁶⁹ *Enlil li-ba-al-li-iṭ-ka*

May Enlil grant thee life!

ki-ma ti-du-ú e-bu-ru-um

As thou knowest, the harvest-time

ki-ru-ub

is near.

*la tu-ma-ga-a*²⁶⁸

Be not negligent!

it-ti Na-din-iš-ša-al-mu-um

With Nadin-ishshalmum

al-kam-ma

Come and

te-im bi-ti i ni-id-bu-ub

Let us discuss affairs of the house.

XXIV

No. 5

AN APPEAL TO A SISTER TO CARE FOR A CHILD

a-na Il-ta-ni

To Iltani

qī-bi-ma

Speak.

um-ma Ša-mu-ub-tum-ma

Thus says Shamuhtum:—

²⁷⁰ *Šamaš ù* ²⁷¹ *Gu-la li-ba-al-li-ṭu-ki*

May Shamash and Gula keep thee
healthy!

ú-ul ti-di-e ki-ma e-li-nu-uk-ki

a-ḥa-tam la i-šu-ú

ú a-na še-ir-ri-im

ša aq-bu-ki-im

uṣ-na-a-a ma-di-iš

i-ba-aš-ši-a-ki-im

[it-ti še-ir]²⁶⁹-ri

la ta-.....

ki-ma ta-ta-am-ri šu-uṣ-im-ma

a-na-ku lu-ul-li-ka-ak-ki-im

gi-im-ri ma-la ta-ga-am-ma-ri

1 šiglam kaspim 2 šiglam kaspim

li-ib-ba²⁷⁰ šu-ú a-na-ku a-ap-pa-al-ki

Dost thou not know that I have no
sister

Except thee?

For the sake of the child,

As I have told thee,

My attention is greatly

Directed toward thee.

With the child

Not thou.....

When thou readest bring forth.

So indeed I shall come to thee.

Everything as much as thou dost
spend,

Be it one or two shekels of silver,

I will pay unto thee this in full.

XXV

No. 9

SEIZURE OF WOMEN SLAVES FOR A DEBT

^m Ilu-d[a-mi-iq].....

a-na mi-[im-ma] e-li-ia [i-ba-aš-šu]

um-ma šu-ma

e-li Ḥa-ab-[lum] a-ḥi-ka

1 ma-na 10 šiglu kaspim i-na Na-ḥu-

ur^{ki} i-[šu-ú]

an-ni-tam²⁷¹ iq-bi-a-am-ma

2 ²⁷¹ni-pa-ti-ia it-te-bi

^m Ilu-da-mi-iq

ú ²⁷²Marduk-mu-ša-lim deku²⁷²

ša e-li Ḥa-ab-lum a-ḥi-ia kaspam

i-šu-ú

išten ardam

ša Ḥa-ab-lum a-ḥi-ia

ú-še-ri-du-nim a-na kaspim id-di-nu-
ma

Ilu-damiq.....

For whatever is against me.

So he has said.

Against thy brother Hablum

They hold in Nahur one mina and
ten shekels of silver.

This he said to me and

Two of my women slaves held for
debt he took.

Ilu-damiq

And Marduk-mushalim, the marshal,

Who against Hablum, my brother,
hold a claim for money,

Caused one slave

Of Hablum, my brother,

To come down, and they sold (him)
for money.

$\frac{1}{2}$ ma-na kaspim Ilu-da-mi-iq il-qi
 ù $\frac{5}{12}$ ma-na kaspim ^{11u}Marduk-mu-
 ša-lim il-qi
 a-na ma-ḥar daiānē^{met} al-li-ik
 daiānē^{met} a-wa-a²⁷³-ti-ni i-mu-ru-ma
 ki-ma²⁷⁴ a-na-ku aq-bu-[ú]
 ù ^{11u}Marduk-mu-ša-lim deku

ki-ma $\frac{1}{2}$ ma-na kaspim Ilu-da-mi-iq

ù šu-ú $\frac{5}{12}$ ma-na kaspim il-qu-ú
 ma-ḥar daiānē^{met} iq-bi-ma
 daiānē^{met} ²⁸¹ni-pa-a-tim wu-uš-šu-ra-
 [am-ma]
 iq-bu-šum-ma
 ú-ul ú-wa-aš-še-ir-ma
 ki-a-am ú-lam-mi-da-an-ni
 amēle^{met} šu-bi
 mu-di a-wa-[a]-ti-šu
 li-ki-ir-ri-bu-ni-ik-ku-[ma]

$\frac{1}{2}$ mina of silver took Ilu-damīq
 And $\frac{5}{12}$ mina of silver took Marduk-
 mushalim.

I went to the judges.
 The judges investigated our case.
 As I said,
 Also Marduk-mushalim, the marshal,
 told in the presence of the judges
 How Ilu-damīq took $\frac{1}{2}$ mina of
 silver
 And he $\frac{5}{12}$ mina of silver.

The judges commanded him to free
 the women slaves held
 For debt,
 But he did not set (them) free.
 Thus they informed me.
 Witnesses
 Who know his affair
 They shall bring unto thee.

XXVI

No. 4

A REQUEST TO SEND LEAD, WHICH HAD BEEN PROMISED

a-na.....
 qi- [bi-] ma
 um-ma ^mSin-ma-gir-ma
^{11u}Nin-ib li-ba-li-du-ka
 aš-šum a-na-ki-im ki-a-am ta-aq-bi-
 a-am
 um-ma at-ta-a-ma
 ma-la ḥi-še-iḥ-ti-ka ú-ta-ba-la-ak-
 [kum]
 at-ta-la-ak-kum-ma ú-ul li-[qi-aš-šu]

To.....
 Speak as follows.
 Thus says Sin-magir:—
 May Ninib grant thee health!
 Concerning the lead thou hast
 spoken to me
 As follows:—
 Whatever thy need (may be) I shall
 send (it) unto thee.
 I shall (then) come to thee. Do
 not get it

*i-nu-û-ma qu-um*²⁷⁵ *ba-tim tu-um-*
[mar]
ki-a-am ta-aš-pu-ra-am um-ma [a-na-
ku-ma]
a-na biltim ITU.ITU.GA a-al-la-
[ka-ak-kum]
i-na pa-ni-ia a-na-kam ub-ba-[lu-nim]

û-ul ta-at-ta-al-[kam-ma]
a-nu-um-ma ro šiqlam kas pim^m *Riš-*
*i[li]*²⁷⁶
uš-ta-bi-la-ak-kum
šum-ma i-na ki-it-tim a-bi at-ta
tup-pim^(im) *dam-ga-am ga-ti-ka ri-ši*

ši-bu-ti ma-di-iš id-na-šum-ma

ar-bi-iš du-ur-da-aš-šu
ri-gu-uš-šu la ta-da-ar-ra-da-aš-šu

mi-im-ma šu-ku-ra-am
ša ši-bu-ti-ka šu-up-ra-am-ma

lu-[û], it-ta-la-ak-kum

When thou seest the shortage of the white-smith.

Thus thou hast written to me. I answer as follows:

I come to thee for a talent of

They shall send the lead into my presence,

But thou shalt not come.

Now, ten shekels of silver through Rish-ili

I cause to be sent to thee.

If in truth thou art my brother,

Gladden me with a good letter from thyself.

As for my wish, let them give it full consideration.

Send him quickly!

Thou shalt not despatch him empty handed!

Everything is valuable for me!

Whatever thy wish (may be), write me

And indeed it shall come to thee.

XXVII

No. 13

KING SAMSU-ILUNA ASKS THAT REED-BASKETS BE SENT TO HIM FROM NIPPUR

[a-na] be-el te-ri-e[-tim]
[û] daiânê ša Nippuru^{ki}
qi- bi- ma
um-ma Sa-am-su-i-lu-na-ma
a-nu-um-ma išten dekam^{amêl} *NU.*
*ŠAG(?) KI*²⁷⁸ *ga-du-um ummâni-*
šu

To the supreme commander²⁷⁷

And the judges of Nippur

Speak.

Thus says Samsu-iluna:—

I, now, despatch a sergeant-major of the quartermaster's corps with his troops.

at-tar-dam
 pišānnē^(sun) ša Zi-na-tum
 ša i-na Nippuru^{hi} ša-ak-na
 bi-ik-da-ni-iš-šu-nu-ti-im-ma
 a-na ma-ab-ri-ia
 li-ib-lu-nim

With the reed-baskets of Zinatum
 Which are deposited at Nippur,
 Entrust them,
 And into my presence
 Let them bring (them).

XXVIII

No. 11

LETTER FROM A FARMER TO A LANDLORD CONCERNING A
DEFICIENCY OF FODDER

a-na Amēl-^{il} Nin-ib
 qi- bi- ma
 um-ma Ku-ru-um-ma
^{il} Enlil ū ^{il} Nin-ib
 li-ba-al-li-du-ka
 aš-šum di-e-im tibni^{sun}

ša ^{il} Ki-lum ša pa-te-si
 tibnu šu-ū ig-ga-mar-ma
 alpē^{sun}-ka mi-nam i-ka-lu
 a-di wa-aš-ba-a-ku ū-ul ū-še-ri-ib-šu-
 ma
 i qa tibni i-na ga-ti-i-ka
 ū-ul ta-ša-ab-ba-at

10 ^{hi} GUR.DA^(sun) šu-bi-lam-ma
 a-di wa-aš-ba-a-ku lu-še-ri-ib-šu-ma

lu-up-ḫi-e-šu
 [nišē]^(sun) na-aš-pa-ak 70 še gur
 du- [uk- ki]
 aš-šum di-e-im kirim

ša GU.EN.NA iš-tu arḫim i-kam

To Amel-Ninib
 Speak.
 Thus says Kurum:—
 May Enlil and Ninib
 Preserve thy health!
 Concerning the information (regard-
 ing) the grain in head
 Of the town Kilum of the patesi.
 That grain in head is consumed.
 What will thy oxen eat?
 As long as I dwell here I have not
 imported it,
 And thou holdest not (even) a single
 amphora of grain in the head in
 thy possession.
 Have ten reed-racks brought to me,
 And then as long as I dwell here I
 will import it.
 I will keep it secure.
 Summon people for the storing of
 seventy gur of grain.
 Concerning the information in regard
 to the garden
 Of the chief-sheriff: Since the first
 month

<i>a-na Ê-DUB-BA²⁹⁰ ta-aq-bi-ma</i>	Thou hast told to the recording officer,
<i>ta-ad-di-na-aš-šu</i>	Thou hast given it.
<i>a-na ša-ba-at ma-ri iš-te-en ma-ši</i>	One (garden) suffices for the support (?) of a son.
<i>mi-nu-um ša m Tâb-pî-ša-ab-di warad ekallim</i>	How is it that Tab-pi-sha-abdi, the servant of the palace,
<i>a-na ša-ba-at kîrim ša-a-tim</i>	For obtaining(?) that garden,
<i>kašpam^(am) na-šu-ú-ma wa-ar-ki</i>	Brings money? Henceforth
<i>a-a ú-ti-im-ma it-ta-na-al-la-a-ku</i>	Let him not concern himself about it. They have come repeatedly,
<i>a-ša-ar ka-ti²⁹¹ i-šu-ú</i>	And take thy place(?).
<i>an-ni-tum tibnu e-iš-pi-eš</i>	That grain in head does (its purpose).
<i>.....-a-li i-na ga-li-ia</i>	.....are not in my
<i>ú-la [i-ba-aš-šu-ú]</i>	Possession.
<i>li-[iš-pu-ru-šu-nu-ši-im]</i>	Let them send for them.
<i>a-na .....-im da-pu-ul</i>	To the
<i>[an-ni-ki-a]-am li-šu-ni-iq-gum-ma</i>	Immediately let it arrive.
<i>e-li-šu li-e</i>	There is anxiety about it.

CASSITE LETTERS

XXIX

No. 80

LETTER OF A CARETAKER TO HIS MASTER

<i>warad-ka m I-ki-ša-[am]</i>	Thy servant Ikisham
<i>a-na di-na-an be-li-[ia lu]-lik</i>	May come unto the presence of my lord!
<i>um-ma-a a-na be-li-ia-ma</i>	The following speak unto my lord:—
<i>¹²⁹adara²⁹² ša be-li iš-pu-ra</i>	(In regard to) the willow-trees about which my lord has written (I reply):
<i>a-na mu-uh-ši 7 ¹²⁹adara</i>	In addition to the seven willow-trees
<i>....-ši(?) -ni ú ašar kam-ri²⁹³</i>	A .....and a place of storage

be-li id-di-na
 adara a-a-ú tu-šam-ma
 ia'-nu adaru a-a

 a-na be-li-ia [uš]-še-bi-la

 še-e-ta²⁸⁴ ša be-li iš-pu-ra²⁸⁵

 uš-tu²⁸⁶ bīl ú-di-e ša ḥarrani

 ki-i aš-ša-a a-na eli
 be-li-ia uš-še-bi-la

My lord gave unto me.
 Where didst thou buy the willows?
 There are no willows (any more).
 I shall
 (However) not send (for others) to
 my lord.
 When I have removed from the
 house
 Of the traveling utensils the ham-
 mock,
 About which
 My lord has written, I shall send
 (it) to my lord.

XXX

No. 45

A REQUEST THAT A MAN SHOULD HASTEN TO REPLY TO A
ROYAL LETTER

a-na ^mAmel-ia qi-bi-ma
 [um]-ma ^mKa-tar-SAH aḥ-ka-ma
 [a-na] ka-a-ša lu šul-mu
 [ilāni^(me3)] a-ši-bu ina ^{d1a}Qar-^{d1a}En-li

 [naḫ]-ša-ti-ka li-iš-šu-rum
 um-ma-a a-na ^mAmel-ia-ma
 tuḫ-ḫa ša šarrim
 ú-še-bi-al-ku²⁸⁷
 aš-šum eqliḡ ša ^{d1a}Ka-du-ku-ú

 ki-i pi-i tuḫ-ḫi

 ša šarru ú-še-bi-al-ku²⁸⁷

 ḫa-an-tiš šu-ḫu-ur-ma
 warad-ka ^mKu-ub-bu-la
 la i-kal-lu-ú-ma
 lit-ta-al-ka

To Amelia speak.
 Thus says Katar-SAH, thy brother:
 Greeting be unto thee!
 The gods that dwell in the city
 Qar-Enlil
 May protect thy life!
 The following (say) to Amelia:—
 As to the letter which the king
 Has caused to be brought unto thee
 Concerning the field of the city of
 Kaduku,
 According to the wording of the
 letter
 Which the king has caused to be
 brought unto thee,
 Write quickly.
 Thy servant Kubbula
 They shall not detain.
 May he go!

XXXI

No. 76

A KING ASKS FOR A FOOTSTOOL OF A SUBJECT'S CHARIOT

a-na ^{m. ilu} *Nin-ib-nadin-aḫē*
qī- bi- ma
um-ma šarru-ma
um-ma-a ū-um tuḫ-pi
ta-mu-ru
^{m. ilu} *Šamaš-dajan*
gištabba ²⁸⁸ *narkabti-ka*
li-iš-ša-šum-ma
ḫa-mut-ta
li-ik-šu-da

To Ninib-nadin-ahe
 Speak.
 Thus says the king:—
 When thou seest
 My letter,
 Let Shamash-dajan
 Bring unto me
 The footstool of thy chariot.
 Quickly
 Let it come unto me.

XXXII

No. 25

A REPORT CONCERNING A PATIENT AND AN INQUIRY CONCERNING
VESSELS TO BE GIVEN TO THE KING

warad-ka ^m *Ki-ša-aḫ-bu-ut*
a-na di-na-an be-li-ia
lu- ul- lik
a-na bīt be-li-ia
šu- ul- mu
um-ma-a a-na be-li-ia-ma

a-na mār be-li-ia
šu- ul- mu
da-an-ni-iš
kurumāt-su ik-ka-al
ù šī-ir-šu
ṭa-ab-šu

Thy servant Kishahbut
 May come unto the presence
 Of my lord!
 Unto the household of my lord
 Greeting!
 The following (speak): Unto my
 lord
 And unto the son of my lord
 Greeting
 Much!
 He eats his food
 And his omen (or flesh?)
 Is good.

ti-li-e²⁸⁹ šarri ša a-na be-li-ia

The vessels of the king, which unto
my lord

ú-še-bi-la be-li a-na ekalli

I have caused to be brought, my
lord

it-ta-din-ma lu na-ad-nu

Should give to the palace. Verily
are they given?

ù be-li ul it-ta-din-ma

But if my lord has not given (them),

li-kar-ru-ni²⁹⁰

Verily they will thirst(?).

til-lu-ú gu-ul-tum(?)²⁹¹

.....-vessels

a-di-in-na²⁹²

At present

i-na áli²⁹³ ia-nu-ú²⁹⁴

Are not in the city.

XXXIII

No. 23

A NOTICE CONCERNING THE DISMISSAL OF A WATCHMAN

a-na^{11a} Amurrû-ka-ra-bi-iš-me

To Amurru-karabi-ishme

qi- bi- ma

Speak.

um-ma^{11a} En-lil-al-šap-ma

Thus says Enlil-alshah:—

^m Aš-bi-ša-tu-ni

Ashbishatuni,

ša^{11a} En-lil-mu-ba-al-liš

Whose watchman(?)

al-tu-ú-šu

Is Enlil-muballit

ù ša-šu ta-pi-šu

And that man was his associate,

muš-še-ir-ma

I have dismissed.

šu-ú liš-pu-uš

Let him be angry.

[al]-ta la ta-šap-pu-uš

Thou shalt not be angered.

XXXIV

No. 24

A ROYAL SUMMONS FOR A SUBJECT TO BE BROUGHT TO THE KING

a-na Amêl-^{11a} Marduk

To Amel-Marduk

qi- bi- ma

Speak.

um-ma šarri²⁹⁵-ma

Thus says the king:—

um-ma-a a-na Amēlⁱⁱ Marduk-ma
 Apil-šadu-rubu-ú-a
 it-ti-i-ka
 a-na Babilī
 li-qa-am-ma
 kul-da²⁹³

(Say) the following to Amel-Marduk:
 Apil-shadu-rubua
 With thee
 To Babylon
 Take
 And arrive.

XXXV

No. 43

REPORT TO A HIGH OFFICIAL CONCERNING THE COLLECTION OF
 TAXES AND CERTAIN IRREGULARITIES IN HIS PROVINCE

warad-ka^{m.ii} Nusku-teslītam-išme
 a-na di-na-an be-li-ia lul-lik
 a-na šēri āli^{ki} bīt ili ù bīt be-li šul-mu
 šu-ru-ub-ti bīt ili ma-la i-ba²⁹⁶ aš-šu
 li²⁹⁷-mad
 um-ma-a a-na be-li-ia-ma
 sa mār^{m.ii} Sin-ri-man-ni ša be-li
 iš-pu-ra 452 gur 140 qa šipāti^(ti)
 ù ipra šābē^{met} ma-ḥa-ar-šu
 te-lit 6 ālāni^{met} ša il-qa-a
 a-na be-li-ia ul-te-bi-la
 ša 3 šābē^{met} ka-lu-ti ša be-li iš-pu-[ra]
 ma-šar-ta-šu-nu da-an-na-at
 ka-a-a-na-am-ma a-na be-li-ia

Thy servant Nusku-teslitam-ishme
 May come unto the presence of my
 lord!
 Unto the fields, the city, the temple
 of the god and the house of my
 lord greeting!
 May the income of the temple of the
 god, whatever it is, be much!
 The following (speak) unto my lord:
 As to the affairs of the son of Sin-
 rimanni about which my lord
 Wrote to me, 452 ghors 140 am-
 phoras of wool
 And the food-payment for the work-
 men are in his possession.
 The contribution of six cities which
 he has received,
 He will cause to be brought to my
 lord.
 As to the three men in imprisonment
 which my lord wrote about (I
 reply):
 "Their guard is strong."
 Constantly unto my lord

*lul-tap-pa-ra ša ha-du-ú Bit-Ki-
[di-ni]*

ša be-li iš-pu-ra ù-lu¹⁹⁸

ul tu-še-el-ma a-na be-li-ia

ul aš-pu-ra

aš-šu 14 iššur^{meš} ša be-li iš-pu-[ra]

*um-ma-a ipra 14 iššur^{meš} ki-i
[i-di-in]*

iššur^{meš} mi-i-tum²⁰⁰ i-lu-šu(?) . . .

a-na qa-ti-ia la i-ša-ak-[ka-an]

a-na mi-im-ma pa-na la a-[na-aš-ši]²⁰⁰

ul-lu kit-ta ù ta-ri -a

a-da-ab-bu-bu iq-li-e-[ma . . .]

a-na pa-ni-ia pa-ar-[ka-ti ù]²⁰¹

sa-ar-ta i-pu-uš-ma [a-na ia-ši-im]²⁰²

*i-kab-bi-it ul ša-am(?) a-na-
ku*

ù be-li i-di ša hi-tum [la ap-ri-ik]²⁰³

a-ba-at-ti bāb mē

ù tar-bat dul-li i-pu-uš

tup-pi te-li-ti ša-ši šê-ri

ù ^{meš} Babilⁱ

a-na be-li-ia ul-te-bi-la

4 âlâni^{meš} ša kišad nâr Dur-Kib²⁰⁴

i-šap-pu-šu-ma di-ma a-na be-li-ia

a-šap-pa-ra

Will I write. As for the sin of Bit-Kidini,

Which my lord has written about, except

Thou hadst not inquired, unto my lord

I would not have written.

As for the fourteen birds which my lord has written about

As follows: "Give barley for fourteen birds," (I reply):

"The birds are dead

Into my hand places not.

I was not paying attention (to it) at all.

And while on justice and mercy . . .

I was pondering, he seized

Before me violence(?)

And rebellion he does and for me

It is too heavy. Not I.

And my lord knows that sin I did not commit.

Now the water-gate of

And the greater part(?) of the work is made.

My letter referring to that offering of the fields

And the country of Babylon

I have sent to my lord.

Four cities at the bank of the river Dur-Kib

They tax, and the information unto my lord

I shall send.

XXXVI

No. 19

A REQUEST FOR INSTRUCTION ABOUT WORKS OF IRRIGATION

[warad-ka X]
 a-na di-na-an be-li-[ia]
 lul-lik
 um-ma-a a-na be-li-ia-ma
 aš-šum šābē^{sun} ša be-li
 iš-pu-ra um-ma-a šābē^{sun}
 li-qa-am-ma a-na^{du} Pa-laḥ^{du} Adad
 al-ka āli ḫi-il-ti³⁰⁰
 ša nār Zu-mu-un-da-ar
 ki e-ḫi-ru-ú āli ḫi-il-ti³⁰⁰
 ša nār Pu-rat-ti-i
 ki e-ḫi-ru-ú be-li
 te-ma li-iš-pu-ra-am-ma
 lu-um-mi-id-m[a]
 li-iḫ-ru-ú
 u aš-šum me-e ša^{mdu} Nin-ib-aḫ-iddin

ša be-li iš-pu-ra
 um-ma-a eḡla-šu am-mi-ni
 me-e la i-ša-at-ti
 iš-te-en i-ša-at-ti-i-ma
 lu-ú ul [i-ša-at]-ti

Thy servant X
 Unto the presence of my lord
 May I come!
 The following (speak) unto my lord:
 Concerning the men whom my lord
 Wrote about, saying: "The men
 Take and to the city of Palah-Adad
 Go." (I reply): Shall I dig
 Either the city-canal
 Of the river Zumundar
 Or shall I dig the city-canal of the
 River Euphrates? My lord
 May send me information.
 Instruct (me) and
 They may dig.
 And concerning the water of Ninib-
 ah-iddin,
 About which my lord wrote
 As follows: "Why does he not
 Irrigate his field?
 A certain one shall irrigate."
 (I reply): He indeed does not irri-
 gate.

Remaining one or two lines destroyed.

XXXVII

No. 71

A PHYSICIAN'S REPORT ON THE CONDITION OF SEVERAL
WOMEN PATIENTS

[warad-ka^m Mu-kal-lim]
 a-na di-na-[an be-li-ia]
 lu-ul-li- [ik]

Thy servant Mukallim
 Unto the presence of my lord
 May I come!

a-na na'-ri-[e]
na'-i-ra-[a-ti]
²²¹*e-di-ir-[ti²⁰⁶]*
ù bīt be-li-ia
šu- ul- mu
mārāt A-a-ri
i-ša-ta-tum ša ir-ti-ša
²⁰⁷*zu-ú-ta* *it-ta-da-a*
ša mārāt Muš-ta-li

ša ir-ti-ša-ma
²⁰⁷*zu-ú-ta* *it-ta-da-a*
ša mārāt [Ku]-ri-i
il-le-id-
ù [ša²²¹ La-ta]
ù [ša mārāt Aḥ-la-mi-ti]²⁰⁸

[ša ir-ti-ši-na]
²⁰⁷*zu-ú-ta* *it-ta-da-a*
[ša] mārāt^m Anu-i[p-pa-aš-ra]

²⁰⁹*i-na ir-ti-ša*
²⁰⁷*zu-ú-ta* *it-ta-da-a*
ša mārāt Aḥu-ni
²*i-na ir-ti-ša*
²⁰⁷*zu-ú-ta* *it-ta-da-a*
ša mārāt²²¹ Ba-ba-ti²¹⁰

²²¹*Bi-ta-ti*
²⁰⁷*zu-ú-ta* *ul na-da-a*
a-na šu-ul-mi-ši-na
šu- ul- mu
8 na-ad-ba(?) -ki
uš(?) -ši-ki at-
[al]-ta-pa-[ra-ku]²¹¹

Unto the lamentation priests
 The lamentation women,
 The women of affliction
 And the household of my lord
 Greeting!
 Ari's daughter's
 Feverheat in her breast
 Causes sweat to perspire.
 As to the daughter of Mushtali (I
 report)
 That her breast also
 Perspires sweat.
 As to the daughter of Kuri (I report)
 That
 And of the lady Lata
 As well as of the daughter of the
 Ahlamite
 (I inform thee) that their breast
 Perspires sweat.
 Of the daughter of Anu-ippashra (I
 report)
 Fever and chill in her breast
 Exude sweat.
 As to the daughter of Ahuni:
 Fever and chills in her breast
 Exude sweat.
 As to the daughter of the lady
 Babati:
 And the lady Bitati:
 Sweat they do not exude.
 For their well-being
 Greeting!
 Eight

 I send unto thee.

XXXVIII

No. 35

THE CONCLUSION OF A LETTER

REVERSE

<i>a-na mu-ub-ḫi-[ka]</i>	Unto thee
<i>a-bi-ia ū um-mi-ia</i>	My father and my mother.
<i>a-na ma-an-ni uṣ-[na]-a-a [i-ba-aš-ši]</i>	Unto whom (else) should my attention be directed?
<i>at-ta-ma ši-il-la</i>	Thou establishest
<i>i-na mu-ub qa-qa-di-ia ta-ša-ak-ka-an</i>	A protecting shadow over me.
<i>at-ta-ma tu-ba-al-la-ta-an-ni</i>	Thou dost quicken me with life!
<i>ū ka-am-ma ša¹¹² a-na be-el</i>	And as if(?) unto the lord
¹¹² <i>Nin-ib ša i-na-aš-ša-ru-[ka(?)]</i>	Ninib who protects thee.
<i>ša aš-ṣu-ra-ak-ku šu-bi-la-[am-ma]</i>	What I have written to thee for, cause to be brought.

XXXIX

No. 70

A NOTIFICATION THAT THE WRITER, TOGETHER WITH
THE ADDRESSEE'S BROTHER, WILL SET OUT
ON A JOURNEY

<i>warad-ka m Mu-li-[¹¹³Šamaš(?)]</i>	Thy servant Muli-Shamash
<i>a-na di-na-an be-l[i-ia lul-lik]</i>	Into the presence of my lord may I come.
<i>um-ma-a a-na be-li-[ia-ma]</i>	The following (speak) unto my lord:
<i>ša ū-um be-li i-mu-[ru]</i>	As to this, since my lord has seen it,
<i>na-da-ku-ma it-ti</i>	That I was neglectful and with
<i>aḫ-ka ul al-lik</i>	Thy brother I did not go.
<i>i-na-an-na ki-i iš-ṣu-ra</i>	Now, that he has written thus,

um-ma-a ri-da-a
 ù ši-di-ti-ia
 be-li li(!)-iš-ḫu-ra-am-ma
 ištu Nippuru^{hi} ši-di-ti
 qêmu ù GA-GAL^{mei}
 li-ḫu-šu-ma i-tu-ù aḫ-ka
 lu-lik ùm a-na ali
 be-li-ia a-na-{bu?}
 ki-i a-šap-ḫa-ru
 be-li i-di-e ki-i
 tir-ri i-tu aḫ-ka ia-nu

My commissioner
 And my provender
 Let my lord send.
 From Nippur the provender
 Of flour and pure milk
 Let them provide. With thy brother
 I will come. When unto the city
 My lord I announce(?),
 As I write,
 My lord knows that
 Mercy with thy brother (there is)
 not.

XL

No. 67

CONCERNING THE RECEPTION OF BARLEY AND OIL

a-na ^mAmêl-ia ša a-ra-a-mu-uš qí-
 bi-ma
 um-ma ^{iu}Marduk-šum-lišir aḫ-ka-ma

To Amelia whom I love speak.

a-na ka-ša lu-ù šul-mu
 ilâni a-šib^{du} Ak-ka-di naḫ-ša-ti-ka

Thus says Marduk-shum-lishir, thy
 brother:

Peace be unto thee!

The gods that inhabit Akkad, thy
 life

li-iš-šu-ru um-ma-a a-na

May protect! The following (speak)
 to

Amêl-ia Nusku-e-a ša a-na li-i^{tu}
 E-ne-ri taš-ḫu-ru
 ul-tu ma-ḫa-ra ša še'ati
 la iq-bu-ù ù ul-te-iḫ-ri-is(!)

Amelia:—Nuskuea, whom unto
 Ene-ri thou hast sent,
 Since the reception of the barley
 He did not command and he with-
 held it,

e-nin-na Amêl-ia it-ti E-ne-ri

So may now Amelia (himself) with
 Ene-ri

lid-bu-um-ma ^{amêl}tup-šar-ra-šu
 li-iš-ḫu-ra-am-ma
 še'alam li-im-ḫu-ru-ma u-sa-ta

Consult, and his scribe
 He may send to me and
 Let them receive the barley. May
 god

ilu(?) lit-ta-lik ša-ki-šum-ma-a

Come to help! Do it!

amēl^{meš}-e-a ma-la i-ba-aš-šu-ú
li-si-ip-pi-i-iḫ
ù tuppam a-na muḫ-ḫi-ia
liš (l)-ba-a¹¹⁴ ri-ša-am-ma
[ma-am-m]a-an tuppam a-na
na-še-e
ul a-ga-ša-ad ḫi-ri-im-ma¹¹⁵
ki-pi-id-ma ḫa-an-tiš šup-ra
ù ša šamnu ša taš-ḫu-ra um-ma a-na
Marduk-lim-ḫu-rum

ša tuḫ-šar-ri ša tuppī-šu ša-bat-ma

šu-bi-lam-ma lib-bi liš-ša-ar-an-ni¹¹⁶

ù ša še'ati ša e-ri-ši-ka

šup-ra-am-ma lu-ú i-na
¹¹⁷Ši-tu-la lu-ú i-na ¹¹⁸Ma-še-e
lid-di be-li id-be-tum¹¹⁷
it-ti-ia ta-na-ḫi-ik
[ma'-ti-ma it-ti-ia i-ḫi-ḫu

ma-am-ma-na-a ul i-šu
uš-da-ka-dur

My men as many as there are
 Verily he has scattered.
 But a letter to me
 May satisfy. Be glad!
 I have no one to carry

A letter. Make an effort,
 Give heed, hand quickly!
 And concerning the oil about which
 thou hast written to Marduk-lim-
 hurum, as follows:
 "Take the document of the scribe
 and
 Cause it to be brought." My heart
 may lead me aright!
 And about the barley for which I
 have begged thee,
 Send (it) either to
 Shitula or to Mashe.
 The garments of my lord are lost.
 Thou sufferest damage through me.
 At what time remained they with
 me?
 No one has
 appropriated (them).

XLI

No. 68

AN INVENTORY OF GRAIN

[war'ad-ka ¹¹⁹Idin-¹²⁰Adad a-na [di-
na-an be-li-ia]
[lu-] ul- li- ik
[4 (?)] gur 1 pi 30 qa še labiri

70 gur 3 pi 40 qa še ešši ša āli¹²¹]

Thy servant Idin-Adad.
 May I come unto the presence
 Of my lord!
 Four(?) gur, one pi and thirty qa (is
 the measure of) the old grain.
 Seventy gur, three pi and forty qa
 (is the measure of) the new grain
 of the city.

<i>9 gur 3 pi bēl makisi ša abulli</i>	Nine gur, three pi (are with) the master of the tax-gatherers of the great gate.
<i>nap̄har²¹⁸ 80 gur 1 pi 40 qa še ša āli^{hi}</i>	(There is) a total of eighty gur, one pi and forty qa of grain of the city
<i>48 gur miksu²¹⁹</i>	Forty-eight gur (is) the tax
<i>še'im i-na Ru-ni(?) - šu-bur-ru^{hi}</i>	Of the grain at Runishuburru
<i>^{m-11a} Adad-šub-ši ma-ki-su</i>	Adad-shubshi (is) the receiver of the customs.
<i>9 gur 3 pi 35 qa še labiri</i>	Nine gur, three pi and thirty-five qa (is the measure of) the old grain.
<i>46 gur 2 pi 30 qa še ešši ša āli^{hi}</i>	Forty-six gur, two pi and thirty qa (is the measure of) the new grain of the city.
<i>3 gur 1 pi bēl makisi ša abulli</i>	Three gur and one pi (are with) the master of the tax gatherers at the great gate.
<i>nap̄har 49 gur 3 pi 30 qa še ša āli^{hi}</i>	The totality (is) forty-nine gur, three pi and thirty qa of grain of the city.
<i>[b]2l ma[kisī]</i>	The master of the tax gatherers
<i>si-pi ši-ti [ša še'im ša]</i>	Petition about the delivery of the grain
<i>ma- ki- [su]</i>	Of the receiver of the customs.
<i>e-im āli^{hi} ap-pa-al-šū</i>	Where (is) the city (to which) I shall send it?
<i>a-na mu-uh-ḫi be-li-ia ú-še-bi-la</i>	Shall I cause it to be sent to my lord?

NEO-BABYLONIAN LETTERS

XLII

No. 87

REPORT TO A SUPERIOR CONCERNING THE ARREST OF DEBTORS

<i>dup-pi^m Šil-la-a-a</i>	Letter of Silla
<i>a-na Ninib-aḫ-iddina</i>	To Ninib-aḫ-iddina,
<i>bēl-ia^{11a} En-lil ù^{11a} Nin-ib</i>	My lord. May Enlil and Ninib

šu-lum ù balaš ša bēl-ia
 liq-bu-ú a-na ^{amēl}errišē^{meš}₃₂₀
 ša ^{ālu}Ab-ba-man-ta-nu
 ša lu a-na eš-ru-ú id-ku-ú

 a-na pan ^{amēl}GU.EN.NA al-ta²²¹ a-na
 muḫ-ḫi-šu-nu bēlu la i-še-el-li

 ú-il-tim ša 220 gur

 ina muḫ-ḫi-šu-nu e-li-ka
 ak-ta-la-šu-nu-tu
 um-ma a-ki-i
 šī-piš-ti²²² ša ^{amēl}GU.EN.NA
 tuppā a-na arki
^{m.ālu}E-a-iddina amēl ša eš-ru-ú
 šu-kun-'a a-ki-i ka-lu
 ul il-lu-ku-'u
 ki-i ^{amēl}šābē^{meš}-'a
 ú-il-tim ina muḫ-ḫi-šu-nu la te-el-li
 a-na ri-ik-si
 [ašar ú]²²³ -še-bi i-ta-ri
-šu-nu
mārātē^{meš} ša

Command peace and health
 Of my lord! Unto the farmers
 Of the town Abba-mantanu,
 Whom they summoned on account
 of the tithe
 Unto the presence of the sheriff
 I
 The lord shall not be angry against
 them
 A debt of two hundred and twenty
 gurs
 Stands against them for thee.
 I have taken them in charge
 (saying) as follows: "According to
 The message of the sheriff, send
 A document after Ea-iddina,
 The officer of the tithes."
 Since they are held in restraint
 They shall not go.
 Since as to my men
 A debt upon them rests not(?),
 So according to the contract(?)
 They shall return where they live.
 Their.....
the daughters of.....

XLIII

No. 90

INSTRUCTION CONCERNING THE DISPOSITION OF DATES

duppi ^{m.ālu}Marduk-zer-ibni a-na
^{m.ālu}Nabu-it-ti-ia aḫū-a ^{ālu}Nabu
 ù ^{ālu}Marduk a-na aḫi-ia lik-ru-bu

ina ma-aš-šar-ti ša suluppi
 la ta-tel-li ma-la bašū

Letter of Marduk-zer-ibni to
 Nabu-ittia, my brother. May Nabu
 And Marduk be gracious to my
 brother!
 From the guarding of the dates
 Do not go away. As many as there
 are,

suluppi ina lib-bi a-na man-ma
la ta-nam-din a-di
a-na ^mTab-ia al-ta-par
it-ti-ka
i-nam-šar

As to the dates therefrom to no one
 Shalt thou give. Until
 Unto Tabia I have written,
 With thee
 He shall keep (them).

XLIV

No. 89

AN ORDER FOR OIL³²⁴

duppi ^mŠi-riq-tum-^{il}u MAŠ
a-na ^mGi-mil-lu
aḫ-ia ^{il}u MAŠ ū ^{il}u MAŠ a-na
aḫ-ia lik-ru-bu
1 gur 200 qa karḫati lu-ū ša šamni
ḫa-iḫ³²⁵
a-na ^mNergal-iddin
^{am}malabū i-din-šu
it-ti-šu
a-na Babili^{hi}
liš-ša-a

Letter of Shiriqtum-Mash
 To Gimillu,
 My brother. May Mash and Mash.
 Be gracious to my brother!
 A one gur and two hundred qa jar
 of clear oil
 To Nergal-iddin
 The bootsman give.
 Through him
 To Babylon
 Let it be brought.

NOTES

¹ For the restorations of lines 3 to 5 compare KMS. I:12, 13.

² The wedge after the numeral 10 has been taken as the beginning of the sign *kam*, but it is also possible that it represents the lower left wedge of the numeral 4. In case we read 14, it is of interest to note what Bu. 88-5-12, 11 (CT. 5, 6) has to say of an eclipse that happens during the 12, or the 13, or the 14 day of the month *Kislīmu*. Lines 30 ff. read: *ina arḫi Kislīmu kimin* (i. e., *lū ūmu XII-kam lū ūmu XIII-kam lū ūmu XIV-kam adar* ¹⁰ *Sin naškun*¹¹) *ina erīb bu-lim ana pān bu-lim mē tanaqqi*¹² *immer niqā tanaqqi*¹³ *dam niksi*¹⁴ *ašar-šu tamaḥḥaš bābu is-sal-laḥ šeguššu KAL-GE ina bābi šāri išten ta-ša-raḫ ina pān* ¹⁵ *hakkab nimru* ¹⁶ *hakkab aqrabu uš-kin balātu lišip*; i. e., If in the month *Kislīmu*, either on the 12, 13 or 14 day occurs an eclipse of the moon: At the entering of the cattle, thou shalt libate water before the cattle, thou shalt sacrifice a lamb-sacrifice, with the blood of the butchering thou shalt sprinkle its place. The door shall be sprinkled. *Šbegušsbu*, black *KAL* thou shalt burn up at the gate of "one wind." He shall fall down before the panther-star, the scorpion-star. May he multiply life! See, Frank, SBR. pp. 118-128.

³ Line 6 restored from KMS. IV:42.

⁴ With lines 10 ff. cf. KMS. IX:10 to 21.

⁵ Text reads *ki*. Read *lu-ū* with duplicate of KMS IX.

⁶ *PEŠ=mikdu*, ZA. 9, 169, 31; MSAI. 4926.

⁷ Cf. Maqlu, I:87.

⁸ Written *e-KAR-am*, *KAR=ekēmu*, CT. XII, 11, 19a; Br. 7740; MSAI. 5712.

⁹ Restored according to KMS. XII:2.

¹⁰ It is doubtful whether *da* has the meaning of *našū* also in other cases for K. 247, Col. III:15 limits the use of *da* to *našū ša amēli*.

¹¹ *ka-kaš=karaš=garaš*.

¹² Restore according to CT. XVI, pl. 30, lines 63 and 64; CT. XVI, pl. 39, Rev. Col. IV 1:33 and other like passages.

¹³ Cf. CT. XVI, pl. 11, line 19 ff.

¹⁴ Text reads *um*, which is a scribal error.

¹⁵ Restoration problematical.

¹⁶ *Kimin*-sign omitted by scribe.

¹⁷ Restoration of *gar-ra* is doubtful. Duplicate text IV R. 20, line 11 has only *ne* preserved.

¹⁸ This text preserves the *ma-a-tu lu* but the verb is also missing as in IV R. 20, line 14. The reading of *tuš-te-šir* is a mere guess, based on *šir* preserved in the duplicate.

¹⁹ With the additional readings of this text, the complete restoration of the line is almost certain.

²⁰ *Ama* omitted or placed after *a-a* in IV R. Our text again partially helps to restore the line.

²¹ Or restore *uṭ-na šī-mi-e*? Subject Shamash? The horizontal wedge is however against the reading of *mi* or *me*.

²² Probably nothing missing after *imšinkuene* and *ikkala*. There is hardly space for *a im-ši-in-nak-e-ne* with the Semitic translation. This line and the following one restore part of lines 19 to 23 in IV R. which are broken away.

²³ With line 14 the text corresponds with IV R. 28. Restore line 1 in R. according to this text. Also the following line.

²⁴ *ki* omitted by scribe.

²⁵ Text reads *e* with K. 11789 and omits *šu*.

²⁶ Duplicate reads *tī*.

²⁷ Text connects here again with IV R. 28 Rev. line 5.

²⁸ Duplicate reads *na*.

²⁹ Duplicate passage inserts *e* after *lugal*.

³⁰ *ṣi* omitted by scribe, or read simply *še-ir-ṣi-da*?

³¹ Read *an*, rest erasure.

³² *Babbar* omitted by scribe.

³³ With lines 11 to 19 cf. CT. XVI, pl. 24, Tablet A, lines 8 to 14; cf. also Col. III, line 12-14, of the present tablet.

³⁴ *adu 2-kam-ma-aš ū-ub-dug* refers to the incantation priest.

³⁵ Cf. with lines 49-51 CT. XVI, pl. 24, Tablet A, lines 21-23.

³⁶ Text reads *ṣi-(ṣi)* while duplicate has *šur-šur-ri*.

³⁷ Tablet A omits *ni*.

³⁸ *šu ū-me-ti* omitted by mistake by scribe.

³⁹ Notice the interesting phonetic writing of *daḡ*, *duḡ* = *tu-uk*!

⁴⁰ For *ḡu-mu-rab-daḡ-e*.

⁴¹ Omitted in duplicate text.

⁴² Duplicate reads *gig-bar-a-šu*.

⁴³ *ra* omitted in duplicate.

⁴⁴ Restore *ud* before *bad* in Tablet A. Instead of *bad* this text reads *ka*.

⁴⁵ Restore *ḡul-gal lū* in Tablet A.

⁴⁶ Cols. 2 and 3 of Tablet A may nearly completely be restored from here onward.

⁴⁷ Restoration doubtful.

⁴⁸ *in* erasure?

⁴⁹ KMS. 27:6 note: *li-ši'*.

⁵⁰ Mistake of scribe; omit.

⁵¹ Here the text joins again with KMS. 27:13 ff.

⁵² The lines broken away according to the duplicate text l. 16-19 are:

(16) *aš-šum ta-a-ra-la iš-ti'-ú-ka(?)* (17) *aš-šum mu-uḫ-pal-sa-ta a-ta-mar . . .*
 (18) *aš-šum ri-mi-ni-ta at-ta-ziṭ pāni-ka(?)* (19) *ki-niš naplis-an-ni-ma še-mi*
qa-ba-a: "Because thou art gracious, I seek thee. Because thou art one of
 compassion, I see Because thou art merciful, I stand in thy presence."

⁵³ KMS. 27:21 can now be restored completely from this text.

⁵⁴ Text restores also remainder of KMS. 27.

⁵⁵ On *šab-su-tum* see KMS. 12:55, *šab-su*.

⁵⁶ Duplicate reads *lu-uq-bi*.

⁵⁷ See III. R. 57, No. 2:14.

⁵⁸ In A. SCHOLLMAYER, *Sumerisch-babylonische Hymnen und Gebete an Šamaš*, p. 73-75. (*Studien zur Geschichte und Kultur des Altertums*, Paderborn, 1912.)

⁵⁹ Line 2 does not correspond according to the traces to line 2 in Sippar

36. The restoration of *attūnu-ma* is simply a conjecture.

⁶⁰ Conjectural restoration.

⁶¹ *kibitkumu* is not the subject of line 4, but as this text shows the subject of a sentence the verb of which was contained in line 5 of Sippar 36.

⁶² The reverse differs from Sippar 36 completely.

⁶³ *ki* misplaced by scribe.

⁶⁴ Surface of obverse badly defaced.

⁶⁵ In Tablet K, CT. XVI, pl. XLVI this goddess is mentioned in the following connection: *ina E-ri-du kiš-ka-nu-ú šal-mu ir-bi ina aš-ri el-lu ib-ba-ni ṣi-mu-šu uk-nu-ú ib-bi ša a-na ap-si-i tar-šu ša* ⁶⁶ *E-a tal-lak-ta-šu ina E-ri-du ḫegalli ma-la-a-ti šu-bat-su a-šar ir-ṣi-lim-ma ki-iš-šu-šu ma-a-a-lu ša* ⁶⁷ *Id*. The dark astragalus(?) it is here said has as its home the bed of *Id*. Since the goddess *Ā* is here called the mother of the Deep it is most probable that *Id*, the river goddess, is to be identified with *Ā* as one and the same mythological personage. Read *Id* also in this passage? In Tablet V, CT. XVI, pl. 13 the goddess *Id* is called the mother of *Ea*, which speaks also strongly for the identification of both goddesses.

⁶⁸ For the occurrence of this divine name amongst the published material see Lutz, EBL. No. 1, line 5 and 37 and CT XXIV, pl. 20, l. 23. Luckenbill proposes the translation of "Gcd of the sublime porte"; see AJSL. Vol. XXXV, p. 160.

⁶⁹ In Tablet V, CT. XVI, pl. 13 to *En-me-šar-ra* is prefixed the *dingir*-sign, and is followed by *dingir Nin-me-šar-ra*. It is, however, more probable here to read "the lord of a command of might, the lord of a command of abundance," according to the context.

⁷⁰ Read *šu*, instead of *ki*? For *šu* denoting accusative, see LANGDON, SG. No. 91, p. 73.

⁶⁹ On "im-sag" = *harubtu*, see VIR. *Ištar* 25, 10.

⁷⁰ *a-da* = *age* > *ade* > *ada*, see LANGDON, SG. No. 50.

⁷¹ On *šu-a*, see BE. XXXI, 72 note 13.

⁷² *a-ma-da* < *ma-da*; cf. Tablet IV, CT. XVI, pl. 9 *ma-da-ma-da-bi* = *ma-a-la ana ma-a-ti*.

⁷³ Text has *ù-si-ga*, while generally the verbal form is *ù-me-ni-sum*.

⁷⁴ For the restorations in Col. I, cf. CT. XVI, pl. 37, Tablet E. Our text probably contained also the twelve preceding lines.

⁷⁵ Omitted in Tablet E.

⁷⁶ The *dingir*-sign preceding *edin* is mistake of copy?

⁷⁷ Tablet E reads *bi*.

⁷⁸ Duplicate adds *a-an*.

⁷⁹ Present tablet helps to restore at least part of line.

⁸⁰ Here the text joins with the second part of the reverse of Tablet C in CT. XVI, pl. 32.

⁸¹ Tablet C reads *ge-en-la-gaṣ*.

⁸² This line differs completely from the corresponding line of the duplicate, which reads: *a-dim ge-en-la-de*, i.e., "Like water may they be poured out." The sign which resembles *bar* is a poorly written *bur*. For *maš-maš* = *parâru*, see Br. 1849.

⁸³ Duplicate has *na-an-la-bal-e*.

⁸⁴ Restores text of Tablet C.

⁸⁵ *gûl* omitted by scribe.

⁸⁶ Tablet C: *an-aš-a-an*.

⁸⁷ *šú-dib*?

⁸⁸ To Col. 3 I was unable to find any duplicate published.

⁸⁹ With Col. 4 compare CT. XVII, pl. 36, Tablet X. The present text restores a considerable number of lines, but Tablet X restores the first nine lines of the column.

⁹⁰ The only known meaning of *šur* is *eṣṣu*, *eṣṣu*. The Semitic translation of Tablet X has *al-pu*.

⁹¹ *utug-gûl-gâl kalam-ma gûl-a nigin-na* omitted in this text.

⁹² *gûl* omitted by mistake of scribe.

⁹³ Read *lu* according to Tablet X?

⁹⁴ Writing is careless and crowded on tablet; I follow the reading of Tablet X.

⁹⁵ Or translate: With the tree of the Deep? On *tur-ra* = *apsû*, see Br. 10218 and 10220.

⁹⁶ With Col. 5 the text connects again with Tablet C, CT. XVI, pl. 31, line 10.

⁹⁷ Tablet C reads *tu-lu-e-ne*.

⁹⁸ Duplicate adds: *ib-ta-é'*.

⁹⁹ For $\dot{z} = \dot{z}'$, see Radau, Miscel. No. 8:7 \dot{z} *Keš^{hi} aṣag-dib nun ḏ-a* = "From the temple of Kesh, to which the holy enter(?) the Anunaki go forth." See also, Chiera, Lists of Personal Names from the Temple School of Nippur, PBS. XI, No. 1, p. 31, note 2.

¹⁰⁰ Barton's text commences with this line, see BMBI, p. 60 to 61.

¹⁰¹ Barton refers for this sign which I have read *uṣ* to OBW. 232. The reading of *uṣ*, which would be the adverbial suffix, is a mere conjecture.

¹⁰² Duplicate has the *dingir*-sign before *urta*.

¹⁰³ Variant *bara*(?)

¹⁰⁴ Text reads *bī*.

¹⁰⁵ OBW. 239.

¹⁰⁶ *me* omitted by scribe, according to duplicate text.

¹⁰⁷ Barton's copy reads: *dingir-gar im-uṣ*.

¹⁰⁸ Variant *aṣ*.

¹⁰⁹ Or read with Barton *til-til*? The present text has, however, plainly *du* following the sign which I read *dim*.

¹¹⁰ *e* omitted.

¹¹¹ *ṣuku dingir Ninni* = Kamānu, כִּנְיָ · Χανῶνες. Cf. Jer. 44:19, עֲשִׂינִי לָהּ (לְמַלְכַּת הַשָּׁמַיִם) כִּנְיָ

¹¹² See *Mitteilungen der Vorderasiatischen Gesellschaft*, Ninrag 369.

¹¹³ Read *la* instead of *sib*.

¹¹⁴ Barton emends in his transliteration *ṣi* into *ṣu*. Both texts, however, read *ṣi*.

¹¹⁵ Read *giṣ-ni* following Barton.

¹¹⁶ *guṣ*? variant *ne*.

¹¹⁷ Duplicate adds *an*.

¹¹⁸ Variant reading *gi-gi-ri-a*.

¹¹⁹ Restore Barton's text to read *e* instead of *si-di*. The sign which Barton reads *dī* is the *ṣuku*.

¹²⁰ Line restored according to CT. XVI, pl. 1, line 36.

¹²¹ Restoration doubtful.

¹²² Cf. CT. XVI, pl. 9, Tablet IV, Col. 1, lines 26-29; CT. XVI, pl. 12, Tablet V, Col. 1, line 40; CT. XVI, pl. 34, line 2.

¹²³ Conjectural restoration.

¹²⁴ Probably nothing missing after *ki-a*.

¹²⁵ Read *dim*.

¹²⁶ *ina* omitted by scribe.

¹²⁷ Was probably omitted by scribe for translation.

¹²⁸ Cf. CT. XVII, pl. 31, Tablet T, line 31 for this and following line.

¹²⁹ Cf. CT. XVII, pl. 39, Tablet "AA," lines 47-50.

¹³⁰ Restored through the Semitic translation.

¹³¹ Sic! This passage, in which the serpent-god is placed into the same position with the *Lilitum*, is very strange, when we consider that in the Caillou Michaux I:21 = I R. 70 and KB. IV 78 ff., the serpent-god is regarded of such importance that his name is mentioned in an oath side by side with the *ilâni rabûti*. Cf. also the *kud.* of Nebukadrezar I, Col. II:49 (IV R. 56). In this passage he is even called *ilu šupû*, i. e., "the excellent god." In CT. XXIV, 8 K. 4340 79-7-8, 294, Rev. Col. III, line 11 ff. he is named together with the protecting-deities *dingir Alad-šag-ga*, *dingir Lama-šag-ga*, *dingir Utug-šag-ga*, etc. See also FRANK, *Studien zur babylonischen Religion*, pp. 250 ff. for a comprehensive presentation of this god.

¹³² Probably nothing missing.

¹³³ Read *zaġan* by emending *gar* to *gi?* or read *utuġ-gar* with the text. Tablet reads plainly *gar*. The combination of *utuġ-gar* seems to occur here for the first time.

¹³⁴ Restored according to CT. XVI, pl. 14, Tablet 5, Col. III, line 61.

¹³⁵ According to the few traces in line 30, this line probably must be restored to: *inim dingir En-ki-ge i-na (amât) "E-a*
. "By the command of Ea,

¹³⁶ For the restoration of this and the five following lines compare CT. XVI, pl. 11, Col. VI, Tablet 4, lines 33-37.

¹³⁷ The line following translated only part of "*ana qa-at dam-qa-a-tu ša ilâni^{meš} lip-pa-qid*."

¹³⁸ To *ur* without *ku* which occurs in this tablet a few times, compare POEBEL, *Die sumerischen Personennamen zur Zeit der Dynastie von Larsam und der ersten Dynastie von Babylon (Breslauer Habilitationsschrift 1910)* p. 33.

¹³⁹ The Semitic value of *tappu* for the Sumerian *an* is new. Or is the Semitic rendering simply a very free one for *dingir* in the sense of "protecting genius"? Compare with this, for instance, LUTZ, *Early Babylonian Letters from Larsa*, No. 15 l. 9 and note on p. 23. Here *ilu* in the sense of *tappu* seems to fit very well.

¹⁴⁰ *ni-gab* = *qepû*, see Br. 5352; *ni-gab* literally "the one who opens" *scil.* the door. It is probable that through this original meaning it came to be translated in Semitic into *qepû*, i. e., "one who is entrusted with something" not only in the specific meaning of a keeper of the door, but in a general sense, one who is entrusted with any kind of an office.

¹⁴¹ *im-ri-a* = *kišit(t)u* is new.

¹⁴² Should expect *te-ga*, text, however, reads twice *te-la*, here and reverse line 22.

¹⁴³ On *ur-dur-ri*, see AJS. 1918, p. 284.

¹⁴⁴ See AJS. 1918, p. 284.

¹⁴⁵ It is characteristic of the second tablet of the series "*maqlu*," that each incantation ends with the phrase "Recite the incantation with a whisper-

ing voice," to which is always added that an image of either tallow, copper, honey, clay, bitumen, etc. be present.

¹⁴⁶ *i-la-as-su-ma*, root *alaku*, to go; *i-la-ak-su*.

¹⁴⁷ I read . . . *NIG* = *kalbati*, see DELITZSCH, *Sumerisches Glossar*, p. 200. Another possibility is to read *ki-el*, maiden.

¹⁴⁸ Supply *nig*-[*gul-dim-ma*?].

¹⁴⁹ See FRANK, *Studien zur babylonischen Religion*, p. 18.

¹⁵⁰ This text goes back to the time of the Ur dynasty.

¹⁵¹ *Sa* I take to be an abbreviation of *sa-gal-la* = rheumatism. See CT. XXIII, pl. 1 *inim-nim-ma sa-gal-la-kam*, "Incantation against rheumatism."

¹⁵² *ki* omitted by scribe.

¹⁵³ *Nin-a-ḫa-kud-du* plays an important figure in the incantation texts, more so than would appear from the material here published, in which she is hardly mentioned. See particularly CT. XVI, pl. 46, Tablet "K," line 170, and IV R. pl. 56, Col. II, line 14 and line 20: ¹⁵⁴ *Nin-a-ḫa-kud-du be-lit šipti*.

¹⁵⁴ On *LI.DUR* see FRANK, SBR. p. 141, and ASSL. 30, 78.

¹⁵⁵ Br. 9512; see also PBS. V, 136, 4, 8.

¹⁵⁶ *dingir Lamga* according to Br. 11166 = ¹⁵⁷ *Sin*. This line is interesting as well as important, as it states that evil spirits are the offsprings of the moon-god. We recall here that *Labartu* is called the daughter of *Anu*.

¹⁵⁷ On the Greek Γελλώ (Γελώ, Γιλλώ, Γιλώ, Γελῶ, Γυλῶ) (Stephanus, Thes. Ling. Graec. II 252a: Γελλῶ Hesych. est δαίμων, ἢ γυναικες τὰ νεογνὰ παῖδιά φασιν ἀρπάζειν) = *gallu*, cf. FRANK, *Zu babylonischen Beschwörungstexten*, ZA. 24 (1910) pp. 161-165. pp. 333, 334.

¹⁵⁸ Text reads *kur*, emend to *lù*.

¹⁵⁹ For the restoration of four following lines compare CT. XVI, pl. 10, Col. 5, lines 34 and 36, and pl. 11, lines 37-46. It is possible that *ga-an-tu* has to be supplied instead of *u-šu-uš*. Notice that instead of *šeš* in *ga-ba-da-an-šeš* our text reads *šág*.

¹⁶⁰ Text reads *ki*. Mistake of scribe?

¹⁶¹ Tablet reads erroneously *ša*.

¹⁶² A variant of *a-sag* = *asakku*.

¹⁶³ Hebrew עֵר.

¹⁶⁴ Phonetic writing of *er*.

¹⁶⁵ Restoration problematical.

¹⁶⁶ *lu-ru-gù* hardly the one who is haughty.

¹⁶⁷ *nu-um-ši-gi* = *nam-ši-gi*.

¹⁶⁸ Compare with this text LANGDON, PBS. X, No. 2, text 18.

¹⁶⁹ Restore PBS. X, 18:16.

¹⁷⁰ Restore PBS. X, 18:17.

¹⁷¹ The noun to be supplied here must be the name of a part of the human body. Perhaps *šillu* 'shadow' may be supplied here in view of the meaning of the verb employed in the sentence. I retain the reading of *idi-ia*, although the duplicate text seems to have only *mu*, assuming that the noun has been omitted by the scribe.

¹⁷² Insert *pa-ni* in line 19 of Langdon's text.

¹⁷³ *uṣ-za-na-du*, 11² of *zanadu*. Cf. the Arabic *zanada*.

¹⁷⁴ Restoration uncertain.

¹⁷⁵ Cf. PBS. X, 2, 18 Rev., line 3.

¹⁷⁶ Langdon reads here *dingir Lugal-diḡ umun-nun* and translates "Oh divine lord of the dead, protector." *umun-nun* does, however, not mean protector at all! An *umun-nun* may just as well be a tyrant, an oppressor. A "divine lord of the dead" is also entirely out of place here, as well as for the context where it occurs in other passages. Compare f. i. Tablet 5 of the *maqlu*-series Col. 2, lines 23 and 24; to read here, "The fury of *Lugal-diḡ*, the protector (!), which you have established for me, the fury of *Lugal-diḡ*, the protector (!) may be placed upon yourself," would be a *contradictio in adjecto*. The reading of Langdon is therefore untenable.

¹⁷⁷ Duplicate passage, line 7 reads *ina biti*.

¹⁷⁸ *pu-uh-pu-uh-tu*, see DHWB. p. 516 under *puḥu*, who refers to K. 247 Col. II 14: BAL. = *pu-uh-ḥu ša sinništi* (wahrscheinlich ein Weib vergewaltigen) *puḥpuḥtu* is probably used more generally to designate "oppression, act of violence."

¹⁷⁹ Restore parallel line in PBS. X, 2, 18: rev. 14.

¹⁸⁰ Here again *ṣab* with the value *nur* to which Langdon refers in Note 1, p. 198.

¹⁸¹ Duplicate passage reads *rim*.

¹⁸² The value of *NI.ŠE.SAG.UŠ* = *raḥṣu* is new.

¹⁸³ For restorations, see IV R. pl. 56 (63) Obv. Col. I.

¹⁸⁴ Duplicate passage reads *taḫ-par-ra-ma*. The emendation to *taḫ-par-ra-aš* by D. W. Myhrman, in ZA. 16, 154 proves to be correct.

¹⁸⁵ In IV R. 56:10 follows a line which gives the ritual: "Upon a seal thou shalt write (it). Thou shalt place (it) on the neck of a child." The University Museum is in the possession of such a small seal, upon which is written in minute script, another short incantation text.

¹⁸⁶ Variant *ki*.

¹⁸⁷ Variant *ki*.

¹⁸⁸ Restore IV R. 56:16, *ri-e-qi*, and not, with Myhrman, [*ši-taḫ-ri*]-*ši*. The horizontal wedge of *ši* must be separated from the preceding sign, which must represent the traces of *ki*, and read *ina*.

¹⁸⁹ Duplicate passage line 18 reads ¹⁸¹ *A-nu-ni-tum*, which must probably be emended to *Šar-pa-ni-tum*. Supply ¹⁸¹ *Marduk* instead of ¹⁸¹ *Ištar*.

¹⁹⁰ *ša silla anni-i taturrû-ma* is an addition in this text.

¹⁹¹ Supplied according to IV R. 58 (65); Col. 2:61; see also Myhrman, ZA. 16, p. 176.

¹⁹² IV. R. 58, Col. 2:61 reads *abu*. Read here *garaš=tibnu* (Delitzsch, Sum. Gl. p. 83) *ša UDU WARAD*.

¹⁹³ Restoration doubtful; cf. IV R. 58, Col. 2, line 63.

¹⁹⁴ Text follows from here on again the first part of the Labartu text in IV R. Col. 1, line 32 ff.

¹⁹⁵ Variant *ši*.

¹⁹⁶ Variant *an-qu-lum*.

¹⁹⁷ Variant *ti*.

¹⁹⁸ Variant *ti*.

¹⁹⁹ Variant *bi-na-a-ti*.

²⁰⁰ Variant *ma-na-a-ni*.

²⁰¹ Duplicate passage inserts *a*.

²⁰² Variant reading: *a-na ūmur ūlani mār ūlani la sanaqi-ki ū-tam-me-ki*.

²⁰³ Read *E-Gi-A(?)*.

²⁰⁴ Restoration doubtful.

²⁰⁵ *šu*, addition of this text.

²⁰⁶ Variant *kib-ra-a-ti*.

²⁰⁷ Text connects here with IV R. pl. 58 (65), Col. I, line 6 ff.

²⁰⁸ Restore *la* in duplicate passage, as surmised already by Myhrman, ZA. 16, p. 168, note 4.

²⁰⁹ Text differs here from IV R. pl. 58, Col. I, lines 12 and 13, where after *ši-pir* that text inserts *limutti* After *aš-šu* there is probably nothing missing.

²¹⁰ Restoration uncertain.

²¹¹ Restore duplicate passage.

²¹² Restore *ki-ma* in line 19.

²¹³ Restore *sik-ki-e la ta-ḫal-lu-ḫi ši-ra-ni-iš* in line 19.

²¹⁴ See Delitzsch, HWB. p. 603. Duplicate reads *ḫa-aš-bu ra-a-ti*.

²¹⁵ Restore line 21.

²¹⁶ Restore line 24.

²¹⁷ Restore line 25.

²¹⁸ Cf. IV R. 58, Col. II, lines 25 ff.

²¹⁹ In duplicate passage only *bu* preserved.

²²⁰ Unfortunately both texts are nearly destroyed in the following few lines.

²²¹ Variant *ši*.

²²² Variant *ti*.

²²³ Variant *ri*.

- ²²⁴ Variant *ba*.
²²⁵ Duplicate omits *mār an-ni-i tanasah*.
²²⁶ Duplicate *ina kussi*.
²²⁷ Variant *tu-uš-ša-bu*.
²²⁸ Variant *ru*.
²²⁹ Variant *mu-ra-a-ni-ki*.
²³⁰ *KUR* = *naḫḫu*, Br. 7395; Variant *i-naḫ-ḫa-ḫu*.
²³¹ *ḡad* = bright, splendid, brilliant; cf. *ḡad .ē'* to go forth brilliantly, DSG., p. 209.
²³² *šupū ina ŠE.ĦAL-šu* omitted in IV R.
²³³ For restoration compare IV R. 58, Col. II, lines 59–61.
²³⁴ See IV R. 58, Col. III, lines 6–11.
²³⁵ Variant *su-ta-a-ku*.
²³⁶ Omitted in duplicate passage, *gi-iš-ša-ku*, root *qaṣaṣu*.
²³⁷ Restores line 15.
²³⁸ Restore *i-bak-ki* in line 18.
²³⁹ Restore line 19.
²⁴⁰ The restoration to *nu-ḫal-lak* is certain and line 20 in the duplicate can be restored accordingly.
²⁴¹ Supply *ša-a-ša* in IV R. pl. 58, Col. III, line 21.
²⁴² *šu* after *tam-tim* in duplicate passage? It is, however, more probable that also that text read *ša māti idi-ma*.
²⁴³ The present text has space for three or four signs left between *a-di* and *ru-ku-us-su*, which is defaced, but according to the duplicate it appears that there is nothing missing. Duplicate reads *e-di* instead of *a-di*.
²⁴⁴ Restoration doubtful and improbable, according to the traces of the sign in the text. I have, however, retained the suggestive restoration of Myhrman, in ZA. 16, p. 178.
²⁴⁵ *GA.DAGAL* probably to be transcribed by *ṣiḫbu gabṣu*. The duplicate has had the phonetic reading of which only the beginning of *ṣiḫbu* is preserved. The mention of the milk-offering is interesting.
²⁴⁶ The value *KUR-Ē'* for *kuṛu* is new. Literally, "that which goes forth from the mountain, or the land." Smoke is an indication of settled habitations for the traveler from the distance and it is well plausible why "smoke" could have the meaning "that which rises from settled habitation."
²⁴⁷ *ana* omitted by scribe.
²⁴⁸ Duplicate *šur-ba-ta*.
²⁴⁹ Variant *rit-ta-a-ša*.
²⁵⁰ Restore *kirimma-šu mu* in duplicate text.
²⁵¹ *nak-ki-lat* probably an addition of this text only. No space for it in duplicate.
²⁵² Variant *i-lap-pat lib-bu*.

²⁵³ Variant *i-šal-luṣ*.

²⁵⁴ Variant *ru*.

²⁵⁵ Variant *û-še-naq*.

²⁵⁶ Duplicate is broken off at the same point. Restoration doubtful.

²⁵⁷ Variant *ziq-ziq-ku-um-ma*.

²⁵⁸ *Qu* = excrements, vomit, Hebrew שִׁפָּה. Restoration, however, doubtful.

²⁵⁹ Variant *ša*.

²⁶⁰ Variant *ma-ri*.

²⁶¹ See IV R. 58, Col. IV, line 7 following.

²⁶² Variant *ra*.

²⁶³ Variant *gim*.

²⁶⁴ Text reads *ki*; mistake of scribe?

²⁶⁵ Here the verb is in the plural. Notice also that below, Labartu has the plural sign.

²⁶⁶ Read *ga* instead of *igi*, which is a mistake of the copy

²⁶⁷ Or is *Lû-gi-na* to be taken as a personal name?

²⁶⁸ II¹ of *wagû* = *iagû*, UNGNAD, *Babylonische Briefe*, 309. The root is entered in DELITZSCH, HWB. 16 and MUSS-ARNOLT, *Lexicon*, p. 13, but its etymology was not understood at that time. *Waw* and *jodh* interchange in this root.

²⁶⁹ Restoration doubtful.

²⁷⁰ *libbu*, literally, "the heart," "the contents."

²⁷¹ Supply [*amâtam*] *annîtam*.

²⁷² For the reading *PA.PA* = *dekû*, see UNGNAD, *Babylonische Briefe*, p. 288, and BA. VI, pt. 5, p. 47. Literally, "the summoner."

²⁷³ Text has *za'*

²⁷⁴ *ma* is repeated by error of the scribe.

²⁷⁵ *qu-um* probably construct of *qummû*, *qumû*, literally, "thirst;" here, however, used metaphorically.

²⁷⁶ Restoration is doubtful.

²⁷⁷ Or "supreme-judge?"

²⁷⁸ Or read *NU-KI^{ki}*? this would give the meaning: "the men of nowhere," i. e., the men of the quartermaster-corps, who might have been called thus on account of their special work, which called them from place to place. This reading has been adopted in the translation.

²⁷⁹ *GI^{gi}GUR.DA* represents an article made of cane. See CT. 4:30 A1; Rm. 2, 27, li. 2; and Meissner SAl. 1519; it occurs also in the Buffalo tablets published by Miss HUSSEY, No. 2, Rev. 31; a reed rack for the transportation of grain.

²⁸⁰ On *Ê-DUB-BA* as a title of an officer, see Amherst, 42, Obverse 5; also RTC. 287 and DELAPORTE, 108; record-keeper. As the name of a place *Ê-DUB-BA* is mentioned in CT. VIII, 25 b, li. 1 = 1 *gan eqlim i-na Ê-DUB-BA*.

²⁵¹ *ašar ka-ti*, "in thy stead?"

²⁵² *GIŠ-A-Am* equals *adaru* and *ildaqqu*; vide, MEISSNER, *Suppl.* 23 Rev. 23 and 24; both words occur also together in CT. XII, 18 B. 40 ff. STRASSMEIER, NERIGLISSAR 28:29, a bed is made of *adaru*-wood. In LEGRAIN'S *Dreben Texts* N. 303 a bed is made of *adaru*-wood and bronze. The interpretation in MUSS-ARNOLT of *ildaqqu*, as meaning "young shoot, sprout" is wrong.

²⁵³ *KI kam-ri*=*ašar kamri*, literally, the place of a heap, the place of heaping up, whence probably also place of storage.

²⁵⁴ *še-e-la*, something woven, a sling, a net. As it is here named as a utensil which is used for traveling, and kept when not in use in the house where the implements of the journey were deposited, it may have been the hammock.

²⁵⁵ The tablet reads *du*, which is a mistake of the scribe for *ra*.

²⁵⁶ The tablet plainly reads *uš-tu*, which also not incorrect for *ultu*, can hardly have been in use during the Cassite period, where the tendency prevailed to change the sibilants into labials. If, however, this is not to be taken as a scribal error, then it stands as a rare example of the original form of *ultu*.

²⁵⁷ Note the writing of *ú-še-bi-al-ku*, which must be intentional as it occurs twice on the tablet.

²⁵⁸ Read *GIŠ-NER-DU*, an abbreviation of Br. 9208; Meissner, SAI. 6941; *gištabbu* and *qiršapu*; see also KNUDTZON, *Die El-Amarna Tafeln, Glossar*, p. 1411.

²⁵⁹ *tilû*, pot, vessel. Cf. CLAY, BE. XIV, 123, 7 *ti-li-e šamni rabûti*, "great jars of oil." *Tilû* is undoubtedly a loanword from Sumerian *dil*, a variant of *dal*. Note *duk-dal*=*tallu*, *duk-dal-mağ*=*talmabhu*, Br. 2579; 2587. Also AO. 2162 II:13 *duk (da-al) RI=tal-lu*. Perhaps the same word is to be found in *ub=têlu*, *têltu*, SAI. 4101 f., and *úb=tultu*, SAI. 7811. Cf. Nos. 4104 and 4106 f. (!) Note DELITZSCH, *Sum. Glossar*, p. 40 *ub-ag-a=telum*, which probably had the original meaning "to make a cavity, or a hole." *Ti-il-li-šu-nu ša kaspi* cited by MUSS-ARNOLT, *Lexicon*, p. 1160 is probably the same word. The reading *til-lu-ú* in line 18 is uncertain; perhaps read *be-lu-ú*(?).

²⁶⁰ *li-kar-ru*. The translation is suggested by the context, and the expression *ikku kuri* for "fasting"; see KUECHLER, *Medizin* 122 *ik-ka-šu ik-ta-nir-ru*, "his gum is dried up."

²⁶¹ Reading doubtful.

²⁶² On *adinu*, *adinnu*, until now, with *la*, not yet, see ZDMG. 69, 503. Cf. *udina la*, LSS. V 6, 56 f.

²⁶³ The reader will observe that this letter excludes the possibility of identifying *beli-ia* "my lord" with the king himself. This throws considerable doubt on the proposition of RADAU (BE. XVII, Introduction) that these

Cassite letters, addressed "*ana belia*," are invariably destined for the king. Not less than forty letters are contained in this volume which are addressed "*ana belia*," but it is absolutely impossible to surmise from their contents that they are addressed to the king himself, although in some instances this may be possible.

²⁹⁴ From the material published in previous volumes of the University Museum we learn that the king mentioned in this letter is to be identified with *Shagarakti-Shuriash*. The addressee *Amêl-Marduk* was a *GU.EN.NA* officer, that is probably the royal chief sheriff of that king. This identification of the addressee with the *GU.EN.NA* officer mentioned in Vols. XIV, XV and XVII, affords the means of interpreting this short letter. *Amêl-Marduk* receives the royal summons to bring in his official capacity as chief sheriff *Apil-shadû-rubûa*, a person under indictment, to the capital.

²⁹⁵ *kulda*, from *kašâdu*; imperative *kušdu* > *kuldu* > *kulda*, the sibilant as usual in the Cassite period passing into a labial. The "a" in *kulda* denotes the energetic form; cf. Creation II, 136 *šukna* for *šuknu*.

²⁹⁶ The tablet reads *šâg*, which is a mistake of the scribe for *ba*.

²⁹⁷ The sign which looks more like *bu* on the tablet is probably intended for *li*.

²⁹⁸ *û-lu* for *û-la*.

²⁹⁹ Sic! *mîtum*, not *mîttûti*.

³⁰⁰ On the phrase and restoration of line 22, see ThD., *Sargon*, 252.

³⁰¹ Restoration doubtful.

³⁰² Restoration doubtful.

³⁰³ Restoration doubtful.

³⁰⁴ See CRAIG, *Religious Texts*, 57, 24.

³⁰⁵ *hi-il-ti* is probably a colloquialism of *hiritu*; *hirtu* > *hiltu*.

³⁰⁶ L. DENNEFELD, *Babylonisch-Assyrische Geburts-Omina*, p. 28, e, 11 translates *e-dir-ti* by Not, Bedraengniss; the passage reads "*šumma amêlu šinâta-šu iš-tin qibit e-dir-ti*. If a man urinates, command of affliction."

³⁰⁷ On *zu-û-tu* "sweat," Hebrew *זֶהַר*, see H. HOLMA, *Koerperteile*, p. 8.

Cf. also HARPER, *Letters*, 391, R. 14: *issuru zu-û-tu šarri iqarrara*, "as soon as the sweat of the king dries up"; HL. 363:6 *zu-û-tu ina libbi liqrura*, "sweat therein may dry up"; II R. 61, 250, *niqilpu ša zu-û-tu*, "falling of the sweat."

³⁰⁸ The restorations of this letter have been made by means of three other letters which were published by RADAU in Vol. XVII, Part I, of the BE. series, letters 31, 32 and 33. Letter 31 is particularly interesting as there appear, besides the name of the physician, who reported on the condition of certain ladies connected probably with the temple at Nippur, to his lord, all the names mentioned in this letter. By the help of that letter both names of the lady *Lata* and of the daughter of the *Ahlamite* have been restored here.

That these were mentioned in this letter is probably indicated by the number eight in line 31.

³⁰⁹ On 2 (*išātu* omitted) see RADAU, BE. XVII, part I, p. 36, note 7.

³¹⁰ The uncertainty of the name in BE. XVII, 31:27, which is there read *Ush(?) or BA?)-ba* (? or *ka*)-..., is removed here. The name is to be read *Ba-ba-ti*.

³¹¹ Restoration uncertain.

³¹² *kamma ša* for *kima ša* (?), cf. THUREAU-DANGIN, *Sargon* 90.

³¹³ *a-na li-it* "into the presence of," see JENSEN, KB. VI, 403. *Litu* is probably identical with the word *litu*, *lētu*, cheek. If this word really is *litu*, cheek, and not *litu*, strength, then the meaning of *litu* as a part of the body points at least to some part of the face, but certainly not to the "back," since the phrase means "into the presence of." For parts of the body used as prepositions see HOLMA, *Koerperteile*, p. IX.

³¹⁴ Read *liš*, which is carelessly written on tablet.

³¹⁵ On *zi-ri-im* compare CT. VI 23a:21 and K. 48:11, written here *zi-ir-mi-(ma)*.

³¹⁶ *liš-ša-ar-an-ni* for *li-(iš)-ši-ir-an-ni*; "i" under the influence of the following "a" changed to "a."

³¹⁷ This grammatical monstrosity doubtless stands for the form *i-ta-ba-tum* (= *tu-ma*).

³¹⁸ The total excludes the old grain in both instances.

³¹⁹ The tablet reads *NIG-KUR-DA*; is this a mistake for *NIG-KUD-DA*?

³²⁰ Or *šibê*. Written *AB-BA*.

³²¹ *al-ta*, probably a verb form. The text does not seem to be in order.

³²² For *šipirti* cf. also *našpartu* > *našpaštu*, BE. IX, 73:5.

³²³ Restoration doubtful.

³²⁴ See HAV. p. 424.

³²⁵ The transliteration and translation of this line is doubtful. It might also be transliterated by: *KAB-DUK lu-ú ša šamnim ha?* The reading of *iṭ* in *ha-iṭ* is a mere conjecture. Perhaps read *te* for *tu* = *ba-tu*, transparent, clear.

LISTS OF NAMES

A. PERSONAL NAMES

- A*..... f. of *Sin-tab-ni-šuk-lil*, 22:25; 31:1; 35:1.
A-a-ri, 71:8.
A-a-rum, 35:4; f. of *I-te-e*, 60:3; 60:5.
A-bil-i-li-šu, 14:3.
^{11a}*Adad-šār-ilāni*, 34:3;¹ 57:8.
^{11a}*Adad-šub-ši*, *makisu*, 68:9.
^{11a}*Adad-ūtir* (or: *mūtir*), 40:27.
A-ḫi-du-ti, 42:4; 42:6; 42:8.
Aḫ-la-mi-i, 51:22.
Aḫu-iddina^{11a} *Marduk* (*ŠEŠ-SE. NA-AMAR.UD*), 21:6.
A-ḫu-ū-a-at-ta, 69:4; 69:12.
A-ḫu-ni, *Aḫu-ni*, f. of ^{11a}*Šamaš-i-mit-ti*, 53:3; 65:5; 71:21.
Amēl-ia, 30:1; 30:7; 36:1; 36:11; 36:25; 45:1; 45:6; 47:18; 67:1; 67:6; 67:10.
Amēl^{11a} *Marduk*, 17:6; 24:1; 24:4; 55:2; 84:5.
Amēl^{11a} *Nin-ib*, 11:1; 12:25.
^{11a}*Amurru-nadin-šum* (^a*Amurru-SE-MU*), 62:8.
^{11a}*Amurru-ka-ra-bi-iš-me*, 23:1.
A-na-ka-la-ma^{11a} *Adad*, f. of *Ki-din*^{11a} *Adad*, 28:6.
Anu-ip-pa-aš-ra, 26:1; 71:18.
A-ra-su-giš-tug, see *Tešlitam-išme*.
Ardi-Belit, 53:11; 57:16; 57:32.
Ardi-di-da....., 65:3.
Ardi-e-a(?), 54:21.
Ar-kak-ti, 85:6.
Aš-ri-ia(*šu?*), 16:11; 16:15.
Aš-šum-ša-tu-ni, 23:4.
Ašaridu-li-di-iš, 52:18.
^{12a}*Ba-ba-ti*, 71:24.
Ba-bi-la(?)-[*a-i*], 32:3.
Bana-a-ša^{11a} *Marduk*, 57:16; 57:32.
Bar-mu, 22:1.
Be-el....., 69:9.
Be-la-nu-um, 83:1.
^{11a}*Bel-it-ti-ia*, 90:2.
Be-la-ni, s. of *Šu-lu-ta-šum*, 49:2; 56:7.
Bel-ka-la^{11a} *Marduk*,² 57:9; 57:17.
Be-el-ū-za-a-tim, 60:12.
Bel-ti-šulul-šu (*Bel-ti-AN.DUL-NI*), 6:3.
^{12a}*Bi-ša-pa*(? *ḫal?*)-*ti*, 42:7.
^{12a}*Bi-ta-ti*, 71:25.
Bu-un-na^{11a}..., 26:24.
Bur-na-bu-ri-ia-aš, 77:19.
Bur-ru-qi, 73:5.
Da-a-bi....., 37:3.
Dam-qi, s. of *Gu-ub-bu-ḫi*, 62:35.
Da-aš-pi,³ 86:6; 86:23.
Dingir-Ana-aṣag-ga, 6:12.
E-a-ašaridu[*E-a-SAG.(KAL)*], 16:4; 16:5; 16:7.
^{11a}*E-a-iddina*, 87:16.
E-ne-ri, 67:7; 67:10.
^{dingir}*En-lil-al-šag*, 91:6.
^{dingir}*En-lil-bar-ṣu*, 91:1.
^{11a}*En-lil-ki-di-ni*, 60:9; 81:7; 82:3.
^{11a}*En-lil-al-šah*, 23:3.
^{11a}*En-lil-šar-ušur*, 16:10.
^{11a}*En-lil-lū-šag*, 2:2.

- ^{11a}En-lil-tu-kul-ti, 64:2.
 E-ri-bi, 29:15.
 Eri-ba-tum, s. of Im-ba-as-si, 53:15.
 Eri-ba-^{11a}Marduk, 58:2.
 E-ri-en-šu-ti-^{11a}Nin-ib, ⁴69:14.
 Eri-šutim-^{11a}En-ki, 69:22.
 E-tel-pi-^{11a}Nin-ib, 52:1.
 E-tel-pû, 20:1; 47:1.
 Gi-mil-lu, 89:2.
 Gu-ub-bu-^{hi}, f. of Damqi, 62:35.
 Gu-še-ia, 88:2.
 Ha-ab-lum, 9:5; 9:11; 9:13.
 Ha-am-bi, 32:1.
 Ha-am-mu-ra-bi-i-li, 7:3.
 Hu-un-n[a], ⁵21:1; 21:5.
 I-be-i-lum, 1:1.
 Ibiq-^{11a}Da-mu, 10:7; 10:11.
 Ibiq-Ištar, 2:1.
 Ib-ni-^{11a}Amurru, 50:17.
 Ib-ni-^{11a}Marduk, 40:5; 40:6; 40:7.
 Idi-^{11a}Marduk, 59:2.
 Idin-^{11a}Adad, 68:1.
 Idin-^{11a}En-lil, 62:24; 62:31.
 Idin-^{11a}..., 29:2.
 Idin-^{11a}Marduk, 69:1.
 Idin-..., 37:4.
 Id-di-ia, 74:1; 74:5.
 I-ki-ša-am, 80:1.
 I-ki-šu, 53:16.
 I-ku-na, 53:1.
 Ilu-da-mi-iq, 9:2; 9:9; 9:15; 9:21.
 Ilu-šu-..., 31:2.
 Il-ta-ni, 5:1.
 Im-ba-as-si, f. of Eri-ba-tum, 53:15.
 Im-bu-uk-ki, ⁶41:4.
 Im-gur-^{11a}Nin-ib, 6:7.
 Im-gu-rum, 41:1.
 Ir-ri-gi, 28:3.
 Iš-bu-ú-la, ⁷77:7; 77:9.
 Iš-man-ni-^{11a}Šamaš, 31:13.
 I-te-e, d. of A-a-rum, 60:2; 60:5.
 It-ti-ia, ⁸31:10.
 Iṣ-kur-^{11a}Marduk, 30:2; 42:21.
^{10a}It-ti-..., 37:10.
 Ilu-ē-lu-ti, 82:9.
 Ka-^{11a}Ninni, 91:2.
 Ka-tar-Saḥ, 45:2.
 Ki-din-^{11a}Adad, s. of A-na-ka-la-ma-
^{11a}Adad, 28:6.
 Ki-lam-di-AR(?), 57:33.
 Ki-il-[u], 37:11.
 Ki-maḥ-di-^{11a}Uraš, 32:2.
 Ki-ri-ru-du-uk, 82:4.
 Ki-ša-aḥ-bu-ut, 15:1; 25:1; 85:1.
 Ku-ub-bu-la, 45:13.
 Ku-du-ra-ni, 22:22; 34:5.
 Ku-du-ra-nu, 16:1.
 Ku-ri-i, 71:14.
 Ku-ru-um, 11:3.
 KUR-GAL-našir, 38:2.
 La-ma-..., 61:6.
 Luši-a-na-nūr-^{11a}Adad, 53:4.
 Luši-a-na-nūr-^{11a}En-lil, 69:3.
 Luši-a-na-nūr-ili-šu, 21:15; 21:20.
 Lù-dingir-ra, 3:20.
 Lù-ga-a, 3:1; 7:1.
 Man-nu-ki-^{11a}Sin, 40:3; 40:11.
 Mar-A-ḥu-ú-a-at-la, see Aḥua-atta.
^{11a}Marduk-mu-bal-liš, 49:10.
^{11a}Marduk-mu-gal-lim, ⁹49:18.
^{11a}Marduk-mu-šalim (mu-SI.DI),
 dekû, 9:10; 9:16; 9:20; 67:2.
^{11a}Marduk-nadin-aḥe (SE-ŠEŠ^{med}),
 22:18.
^{11a}Marduk-ni-su, 34:17.
^{11a}Marduk-ṣēr-ibni, 90:1.
 Mār-šadu-rubu-ú-a, 24:5.
 Mar-Šu-um-mu-uḥ, see Šummuḥ.
 Mar-tu-ka, 57:34.
 Mu-bar-ri-i, 57:33.
 Mu-kal-lim, 82:1.
 Mu-li-[^{11a}Šamaš?], 70:1.
 Muš-la-li, 71:11.
 Mu-ta-ki-lu-um, 52:7; 52:17.

Na-^{dingir} En-lil, 91:6.

^{il}Na-bi-a-..., 88:1.

^{il}Nabu-iddina (^{il}AG-MU), 44:13.

Na-^{hi-iš}-Ša-al-mu-um,¹⁰ 2:7.

^{il}Nannar-iddina, 74:2.

Na^p-an-ta-lu, 51:3.

^{sal}Na^p-šⁱ-ra-Bēltu, 29:12.

^{il}Nin-ib-a^b-iddina, 87:2.

^{il}Nin-ib-a^b-..., 19:15.

^{il}Nin-ib-a^pal-iddina, 52:8.

^{il}Nin-ib-a-ša-ri-id, 73:2.

^{il}Nin-ib-bēl-..., 69:20.

^{il}Nin-ib-bēl-aplim, s. of Sin-i-qu-la,
22:23.

^{il}Nin-ib-kabti-[a^{hi}-šu], 48:1; 62:1;
65:1.

^{il}Nin-ib-mu-bal-li-it, 34:14.

^{il}Nin-..., -li, 60:10.

^{il}Nin-..., 30:10.

^{il}Nin-ib-ri-im-ilāni, 77:17; 77:20.

^{il}Nin-ib-ri-šu-šu, 18:1; 22:9.

^{il}Nin-ib-nadin-a^bē, 76:1; 77:11.

^{il}Nergal-mu-..., 89:6.

^{il}Nusku-e-a, 67:6.

^{il}Nusku-tešlilam-išme, 43:1.

Rabâ-ša-^{il}En-lil, 84:2.

Ri-di-i, 22:19.

Ri-di-ib-tum, 7:18.

^{sal}Ri-šat-^{il}..., 21:3.

Riš-ili, 4:14.

Sa-am-su-i-lu-na, 12:3; 13:4.

Sil-la-a-a, 87:1.

^{il}Sin-bu-nu-ni, 36:12.

^{il}Sin-dajan, 69:23.

^{il}Sin-ma-gir, 3:14; 4:3; 6:1; 56:10.

^{il}Sin-ma-..., 14:1; 57:3.

^{il}Sin-mu-bal-li^t, 23:5.

^{il}Sin-mu-šab-ši, 54:30.

^{il}Sin-u^t-..., 54:34.

^{il}Sin-i-qu-la,¹¹ f. of Nin-ib-bēl-aplim,
22:23.

^{il}Sin-ri-man-ni, 29:20; 43:6.

^{il}Sin-tab-ni-šuk-lil, s. of A-...,
22:25.

Si-ni-na-a-a, 56:4.

Šam-mil-..., 22:28.

^{il}Šamaš-dajan, 76:6.

^{il}Šamaš-di-..., 83:12.

^{il}Šamaš-i-mit-ti, s. of A^{hu}-ni, 53:3.

^{il}Šamaš-mu-ba-li^t, 29:4.

^{il}Šamaš-mu-šalim(SI.DI), 81:2.

^{il}Šamaš-našir, 17:8.

^{il}Šamaš-šâr-ilâni, 61:21.

Ša-mu-u^b-tum, 5:3.

Ši-rik-tum-^{il}Ninib, 89:1.

Šu-um-mu-u^b, 69:5; 69:18.

Tab-ia (DUG.GA-ia), 90:8.

Tab-pî-ša-ab-di, 11:23.

Tešlilam-išme (A-ra-su-giš-tug), 15:
5; 15:13.

Ta-ri-bu, 27:1.

Ú-kin-tu-ša, 34:1.

Ul-in-..., 83:17.

^{sal}Un-nu-bat,¹² d. of A-^{hi}-du-ti, 42:8.

Ú-sat-^{il}Marduk, 36:2.

Za-bi-^{il}En-lil, 7:5; 7:13.

Za-ki-ri-[i], 21:21.

Za-ki-[rum], 16:12.

Zi-na-tum, 13:7.

Zu-lu-ta-šum, f. of Be-la-ni, 49:2.

..., -id, 72:1.

..., -^{il}EN.KUR.KUR, 79:18.

..., -al-ti-ia, 42:17.

..., -šâr-a^bē, 42:1.

B. GEOGRAPHICAL NAMES

NAMES OF COUNTRIES, CITIES AND VILLAGES

- ^{alu} *Ab-ba-man-ta-nu*, 87:6.
^{alu} *A-ga-de^{ki}*, 16:35; 16:38.
^{alu} *Ak-ka-di*, 67:4.
^{alu} *AN.ZA.KAR^{ki}*, 61:10.
^{alu} *Ardi-Belit^{ki}*, 54:33.
^{alu} *Bābīli* (*KĀ.DINGIR.RA^{ki}*, *E^{ki}*),
 12:31; 24:7; 50:42; 52:3; 53:20;
 77:1.
^{mal} *Bābīli* (*KĀ.DINGIR.RA^{ki}*), 43:
 32.
^{alu} *m. Bar-[mu^{ki}]*, 78:9.
^{alu} *Bīt-Bur-ru^{ki}*, 73:5.
^{alu} *Bīt-En-lil-ki-di-ni*, 53:7; 57:10;
 60:11.
^{alu} *Bīt-Gu-la^{ki}*, 73:20.
^{alu} *Bīt-Mu-bar-ri-i*, 57:33.
^{alu} *Bīt-Sin*, 59:13.
^{alu} *Bīt-Ša-an-qa(?)*, 74:6.
^{alu} *Da-a-sa-aš-^{alu}*, 49:17.
^{alu} *Dūr-^{alu} Adad^{ki}*, 50:20; 50:39.
^{alu} *Dūr-^{alu} En-lil*, 36:4; 63:16; 83:4.
^{alu} *Dūr-^{alu} Gu-la*, 64:21.
^{alu} *Dūr-Ka-daš-man*, 84:4.
^{alu} *Dūr-Ku-ri-gal-su*, 63:22; 63:28.
^{alu} *Dūr-^{alu} Sin-mu-bal-li-[il]*, 54:32.
^{alu} *Dūr-šar-ri*, 64:6; 64:13.
^{alu} *E-a-iddina(MU)*, 63:6; 63:9;
 63:11; 63:16.
^{alu} *E-mu-ga-at-^{alu} Marduk*,³ 50:46;
 50:47.
^{alu} *En-lil-e-pi-ir*, 78:1.
^{alu} *Gal*, 78:2.
^{alu} *Hi-ba-ri-ti^{ki}*, 15:14; 41:28.
^{alu} *Ilu-mi-na-a*, 63:17.
^{alu} *I-ši-in*, 30:4.
^{alu} *Ka-đu-ku-ú*, 45:9.
^{alu} *Kār-^{alu} Bēl-matāti*, 16:14; 81:3.
^{alu} *Kār-En-li*, 45:4; 58:16.
^{alu} *Kār-^{alu} Ib(?)*, 32:9.
^{alu} *Kār-^{alu} Nusku*, 61:10.
^{alu} *Ka-ri-ḫe^{ki}*, 63:28.
^{alu} *Ki-lum*, 11:7.
^{alu} *Kin-li*, 57:26.
^{alu} *Ku-ti-iṣ-kur^{ki}*, 49:9; 49:19; 49:25;
 49:26; 49:28; 61:9.
^{alu} *Larsa (UD.UNU)^{ki}*, 14:15.
^{alu} *Lid-ba-li*, 16:37; 16:38.
^{alu} *Lu-ub-di*,¹⁴ 63:5.
^{alu} *Mār-Ba'-li elītum^{ki}*, 22:7.
^{alu} *Mār-Ba'-li^{ki}*,¹⁵ 22:20.
^{alu} *Mār(?) -kar-ri-la (or:ni^{ki})*, 32:4.
^{alu} *Mār-^{alu} Sin-eriš*, 63:17.
^{alu} *Ma-še-e*, 67:27.
^{alu} *Mum^{ki}*, 41:27.
^{alu} *ilu Nin-ib-mu-bal-li-il*, 50:13.
^{alu} *Nippūru^{ki}*, 10:2; 13:2; 13:8; 20:36;
 42:23; 58:5; 58:9; 70:11.
^{alu} *Ni-ri-e*, 20:5.
^{alu} *Pa-da*^{ki}, 63:4.
^{alu} *Pa-lah-^{alu} Adad*, 19:6.
^{alu} *Pi-nun*, 64:20.
^{alu} *Ri-e-i^{ki}*, 50:26.
^{alu} *Ālu^{ki} Ri-im-mi-^{11a} Ištār*, 56:9.
^{alu} *Ru-ni(?) -šu-bur-ru^{ki}*, 68:8.
^{alu} *Ša-gir-si*, 52:9.
^{alu} *Šarru-^{alu} Sin^{ki}*, 41:28.
^{alu} *Ši-tu-la*,¹⁶ 67:27.
^{alu} *Tu-nu*, 50:25.
^{alu} *Ú-pi-i*, 28:7.
^{alu} *Za-an-ba(?) -an^{ki}*, 63:4.
^{alu} *ru-aš-kak^{ki}*, 63:7.
^{alu} *-din*, 54:30.

NAMES OF RIVERS AND CANALS

- ^{ndr}Bi-na-ni-ti, 59:5.
^{ndr}Dûr-^{ilu}Adad^{hi}, 50:10; 50:11; 50:36.
^{ndr}Dûr-Kib, 43:34.
^{ndr}Enlil, 55:6; 55:13; 55:15.
^{ndr}Ga-ab-la-at, 63:9; 63:10.
^{ndr}I-tab-ba-ku, 28:5.
^{ndr}Kib-Nun^{hi}, 78:9.
^{ndr}Maš-Tiq-Qar, 15:15; 78:8.
^{ndr}Pu-rat-ti-i, 19:10.
^{ndr}Ra-ak-su, 55:4.
Tig-UN-DUL-DUL-GA, 4:11.
^{ndr}Zu-mu-un-da-ar, 19:8.

C. NAMES OF GODS¹⁷

- ^{ilu}Adad; PN: ^{ilu}Adad-šar-ilâni; -šubši; -âtir; Ana-kalama; Idin-; Kidin-; Luši-ana-nûr-Adad.
^{ilu}Amurru; PN: ^{ilu}Amurru-nadin-šum; -karabi-išme; Ibni-^{ilu}Amurru.
^{ilu}Bêl; PN: ^{ilu}Bêl-ittia.
^{ilu}Damu; PN: Ibni-^{ilu}Damu.
^{ilu}Ea; PN: ^{ilu}Ea-ašaridu; -iddina.
^{ilu}Enki; PN: Eri-šutim-^{ilu}Enki.
^{ilu}En-kur-kur; PN:^dEn-kur-kur.
^{ilu}Enlil, 2:3; 11:4; 87:3; PN: ^{ilu}Enlil-ašag; -kidini; -lû-šag; -šar-ušur; -šukullî; Idin-; Luši-ana-nûr-; Rabâ-ša-; Zabi-^{ilu}Enlil.
^{ilu}Gula, 5:4; 10:5; 30:4.
^{ilu}Ištar, 60:11.
^{ilu}Kur-Gal; PN: Kur-Gal-nâšir.
^{ilu}Marduk, 27:4; 90:3; PN: ^{ilu}Marduk-muballit; -mugallim; -mušalim; -nadin-ašê; -nisu; šêr-ibni; Ašû-iddina; Amêl-; Banâ-ša-; Bêl-kala-; Eriba-; Ibni-; Idi-; Idin-; Iškur-; Úsat-
^{ilu}Marduk.
^{ilu}Nabu, 90:2; PN: ^{ilu}Nabu-iddina;
^{ilu}Nabi-a
^{ilu}Nannar; PN: ^{ilu}Nannar-iddina.
^{ilu}Nergal; PN: ^{ilu}Nergal-mu
^{dingir}Nidaba, 91:9.
^{dingir}Nin-gašan, 91:8.
^{ilu}Ninib, 4:4; 11:4; 12:14; 35:23; 87:3; 89:3; PN: ^{ilu}Ninib-aš-iddina; -aš; -ašal-iddina; -ašarid; -bêl-7; -bêl-ašlim; -kabti-ašišu; -kabti-ašê-šu; -muballit; -rim-ilâni; -rišušu; -nadin-ašê; Amêl-; Erienšuti-; Etel-pi-; Imgur-; Šisiktum-
^{ilu}Ninib.
^{ilu}Ninlil, 60:2; 60:4.
^{dingir}Ninni; PN: Ka-^{dingir}Ninni, 91:2.
^{ilu}Nusku; PN: Nuskuea; -tešlitam-išme.
^{ilu}Sin; PN: Sin-bununi; -dajan; -magir; -ma; -muballit; -mušabši; -už; -iqula; -rimanni; -tabni-šuklil; Mannu-ki-^{ilu}Sin.
^{ilu}Šamaš, 5:4; 7:4; 10:5; 14:4; 27:4; PN: ^{ilu}Šamaš-dajan; -di; -imitti; -muballit; -mušalim; -našir; -šar-ilâni; Išmanni-; Muli-^{ilu}Šamaš.
^{ilu}Uraš; PN: Kimahdi-^{ilu}Uraš.

NOTES TO LISTS OF NAMES

- ¹ Ilāni omitted by scribe.
² Cf. *Bel-ana-kala*-^{du}Marduk, BE. XIV, 136:9.
³ Cf. BE. XIV, 33:7.
⁴ Cf. *E-ri-en-šu-ti*, BE. II, 2; 106:18; 98:8.
⁵ Cf. *Hu-un-ni*, BE. II, 2; 53:36.
⁶ See Clay, CPN. p. 88.
⁷ Cf. Clay, CPN. p. 93: *Iš-bi-ū-la*.
⁸ Written *KI-ia* in BE. XV, 149:34.
⁹ For *mu-kal-lim*.
¹⁰ Cf. BE. XIV, 46a:2; BE. XV, 178:15.
¹¹ See Lutz, EBL. p. 33, note.
¹² Comp. BE. XV, 185:23.
¹³ See BE. XVII, 66:3; 67:3; compare also BE. XIV, 18:4; 31:11:
E-mu-qat-Nippuru^{ki}.
¹⁴ Cf. BE. XVII, 99:6: ^{du}*Lu-ub-di-ša*^{ki}.
¹⁵ See BE. XIV, 66:3.
¹⁶ BE. XVII, 27:4 read *Ši-i-tu-la*^{ki}; the emendation to ^{du}*Ši-i-tu-na*(?)[-*li*^{ki}]
is wrong.
¹⁷ Only the divine names occurring in the letters have been catalogued.

LIST OF TABLETS

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
1	4711	Black; envelope preserved, containing seal-impression. See Ungnad, PBS. VII, pl. 1, No. 1 and pl. XCVII, for photographic reproduction of envelope. Insc. 7 (Obv.) 1 (Lo. E.) 9 (Rev.) 1 (U. E.) 2 (L. S.) = 20 li. Letter to Gimil-ili from Ibi-ilum.
2	7124	Meas. 61×40×23; sun-dried; light brown. Insc. 8 (Obv.) 1 (Rev.) = 9 li. Letter to Ibiq-lštar from ^{12a} Enlil-lù-šag.
3	7127	Meas. 91×48×19; Obv. defaced; envelope preserved, containing seal-impression; light brown; slightly baked. Insc. 19 (Obv.) 7 (Rev.) = 26 li. Letter to Lugâ.
4	7040	Meas. 93×44×22; light brown; sun-dried. Insc. 22 (Obv.) 1 (Rev.) = 23 li. Letter of Sin-magir.
5	7182	Meas. 65×43×21; upper two lines of Rev. broken away, otherwise well preserved; baked; light brown. Insc. 9 (Obv.) 1 (Lo. E.) 7 (Rev.) = 17 li. Letter to Itani from Šamuhtum.
6	7046	Meas. 88×42×21; gray; badly preserved; sun-dried. Insc. 17 (Obv.) 5 (Rev.) = 22 li. Letter to Sin-magir from Belti-šululšu.
7	7126	Meas. 91×49×24; well preserved; light brown; sun-dried. Insc. 17 (Obv.) 3 (Rev.) = 20 li. Letter to Lugâ from Ham-murabi-ili.
8	7169	Meas. 57×45×20; light brown; sun-dried. Insc. 10 (Obv.) 2 (Lo. E.) 11 (Rev.) 1 (L. S.) = 24 li. A letter.
9	1236	Meas. 80×59×28; upper part of tablet, covering about three lines each on the Obv. and the Rev. is broken away; baked; yellow with black and reddish spots. Insc. 15 (Obv.) 1 (Lo. E.) 14 (Rev.) = 30 li. A letter.
10	7125	Meas. 71×46×23; light brown; slightly baked. Insc. 11 (Obv.) 2 (Lo. E.) 9 (Rev.) 2 (U. E.) = 24 li. Letter to the "abbini dajanê ša Nippuru ^{ki} from the rabianum û šibû abbini dajanu."
11	7183	Meas. 10×52×23; broken into two parts, glued together. Insc. chipped off along the line of the break, otherwise

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		well preserved. Slightly baked; light brown. Parts of envelope preserved, containing seal-impressions. Insc. 22 (Obv.) 12 (Rev.)=34 li. Letter to Amêl- ^{ilu} Ninib from Kurum.
12	7217	Meas. 105×54×25; brown; slightly baked. Insc. 17 (Obv.) 2 (Lo. E.) 15 (Rev.)=34 li. Letter of Samsu-ilu ^{na} , the king and successor of Hammurabi, to the "bêl teritim û šatamme."
13	7216	Meas. 91×49×24; well preserved; slightly baked; Rev. uninscribed; gray. Insc. 11 (Obv.)=11 li. Letter of king Samsu-iluna to the "bêl teritim û dajanê ša Nippur ^{ki} ."
14	7042	Meas. 83×46×18; Rev. not inscribed; slightly baked; light brown. Insc. 15 (Obv.)=15 li. Letter of Abililišu to Sin-ma
15	14129	Meas. 44×57×25; fragment; brown. Insc. 8 (Obv.) 9 (Rev.)=17 li. Letter of Kišahbut to his lord.
16	4756	Meas. 96×59×23; badly preserved; sun-dried; brown. Insc. 22 (Obv.) 19 (Rev.)=41 li. Letter of Kuduranu to his lord.
17	4752	Meas. 48×44×21; upper third of tablet broken away; sun-dried; brown. Insc. 7 (Obv.) 4 (Rev.)=11 li. A letter.
18	4747	Meas. 36×52×20; fragment; baked; light brown with black spots. Insc. 9 (Obv.) 7 (Rev.)=16 li. Letter of ^{ilu} Nin-ib-rišu ^u to his lord.
19	4736	Meas. 62×44×23; black; slightly baked. Insc. 10 (Obv.) 10 (Rev.)=20 li. A letter.
20	9265	Meas. 94×55×20; white with reddish spots; surface of Rev. defaced. Insc. 20 (Obv.) 2 (Lo. E.) 19 (Rev.) 2 (U. E.)=43 li. Letter of Etelpu to his lord.
21	1307	Meas. 51×40×21; damaged on the upper right side, otherwise well preserved; brown. Insc. 10 (Obv.) 2 (Lo. E.) 9 (Rev.) 2 (U. E.) 3 (L. E.)=26 li. Letter of ^{sa1} Ri-šat- ^{ilu} to Hunna.
22	3873	Meas. 68×47×20; brown with reddish and black spots; right edge of Obv. and lower part of right side of Rev. broken away; baked. Insc. 15 (Obv.) 1 (Lo. E.) 15 (Rev.) 2 (U. E.)=33 li. Letter of Barmu to his lord.
23	4763	Meas. 70×43×22; light brown; Rev. not inscribed; sun-dried. Insc. 10 (Obv.)=10 li. Letter of ^{ilu} Enlil-alšag to ^{ilu} Amurru-karabi-išme.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
24	1398	Meas. 50×39×16; dark brown; sun-dried; well preserved. Insc. 7 (Obv.) 2 (Rev.)=9 li. Letter of a king to Amēl- ^{III} Marduk.
25	4791	Meas. 44×33×16; white; baked. Insc. 9 (Obv.) 10 (Rev.) 1 (U. E.)=20 li. Letter of Kišahbut to his lord.
26	7747	Meas. 61×57×21; fragment; grayish-brown; sun-dried. Insc. 13 (Obv.) 10 (Rev.) 3 (U. E.) 2 (L. S.)=28 li. Letter of Ilu-ippašra to his lord.
27	4749	Meas. 37×56×23; fragment; Rev. badly preserved; black. Insc. 8 (Obv.) 9 (Rev.) 3 (U. E.) 2 (L. S.)=22 li. Letter of Taribu to his lord.
28	4759	Meas. 62×63×25; fragment; brown; sun-dried. Obv. weathered to such an extent that only a few signs can be recognized. Insc. 14 (Rev.)=14 li. A letter.
29	4882	Meas. 65×43×18; slightly baked; black. Insc. 13 (Obv.) 10 (Rev.)=23 li. A letter.
30	4760	Meas. 51×55×24; fragmentary; brown with black spots; sun-dried. Insc. 9 (Obv.) 10 (Rev.)=19 li. Letter of Izkur- ^{III} Marduk to Amēlia.
31	4746	Meas. 57×39×18; dark brown; baked. Insc. 11 (Obv.) 8 (Rev.)=19 li. A letter.
32	4883	Meas. 59×41×19; fragmentary; light brown; sun-dried. Insc. 9 (Obv.) 4 (Rev.)=13 li. Letter of Kimahdi- ^{III} Uraš to Hambi.
33	4755	Meas. 56×53×21; sun-dried; light brown; fragmentary. Obv. defaced. Insc. Rev. 12 li. A letter.
34	9247	Meas. 74×50×21; not baked; brown. Insc. 11 (Obv.) 6 (Rev.)=17 li. Letter of ^{III} Adad-šar-ilāni to Ukintuša.
35	7045	Meas. 76×48×21; not baked; light brown. Insc. 14 (Obv.) 1 (Lo. E.) 9 (Rev.)=24 li. Letter of Aarum.
36	4751	Meas. 66×42×17; brown with black spots; slightly baked. Insc. 15 (Obv.) 11 (Rev.)=26 li. Letter of Ūsat- ^{III} Marduk to Amēlia.
37	4766	Meas. 58×39×25; fragmentary; gray; sun-dried. Insc. 10 (Obv.) 3 (Rev.)=13 li. A letter.
38	4744	Meas. 43×40×15; fragment; baked; black. Insc. 7 (Obv.)=7 li. Letter of Šadû-rabû-našir.
39	4728	Meas. 30×38×14; fragment; slightly baked; light brown. Rev. completely destroyed. Insc. 6 li. A letter.
40	13874	Meas. 81×61×22; light brown; fragmentary. Insc. 15 (Obv.) 15 (Rev.)=30 li. A letter.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
41	7043	Meas. $91 \times 61 \times 23$; slightly baked; brown. Insc. 14 (Obv.) 17 (Rev.) 2 (U. E.) = 33 li. Letter of Imgurum to his lord.
42	4738	Meas. $55 \times 64 \times 29$; fragment; brown. Insc. 12 (Obv.) 11 (Rev.) 3 (U. E.) = 26 li. Letter of X-šar-aḫē to his lord.
43	4775	Meas. $81 \times 53 \times 21$; reddish-yellow; baked. Insc. 17 (Obv.) 18 (Rev.) 1 (U. E.) = 36 li. Letter of ^{ilu} Nusku-tešlitam-išme to his lord.
44	4778	Meas. $105 \times 64 \times 26$; baked; white with red spots. Rev. not inscribed. Insc. 18 li. A letter.
45	4758	Meas. $64 \times 48 \times 19$; sun-dried; brown. Insc. 9 (Obv.) 1 (Lo. E.) 5 (Rev.) = 15 li. Letter of Katar-SAḪ to Amēlia.
46	11690	Meas. $29 \times 39 \times 17$; fragment; brown. Insc. 4 (Obv.) 5 (Rev.) = 9 li. A letter.
47	4729	Meas. $62 \times 45 \times 22$; sun-dried; dark brown. Insc. 13 (Obv.) 13 (Rev.) 4 (U. E.) (2 L. S.) = 32 li. Letter of Etelpu to his lord.
48	4733	Meas. $61 \times 41 \times 19$; sun-dried; dark brown. Insc. 10 (Obv.) 2 (Lo. E.) 7 (Rev.) = 19 li. Letter of ^{ilu} Ninib-kabti-aḫišu to his lord.
49	4786	Meas. $52 \times 51 \times 22$; fragment; baked; white with red spots. Insc. 15 (Obv.) 14 (Rev.) 2 (L. S.) = 31 li. A letter.
50	4757	Meas. $149 \times 80 \times 31$; slightly baked; dark brown. Insc. 32 (Obv.) 32 (Rev.) 1 (L. S.) = 65 li. A letter.
51	4781	Meas. $52 \times 53 \times 24$; upper half of tablet missing; baked; white with red spots. Insc. 12 (Obv.) 3 (Lo. E.) 12 (Rev.) 1 (L. S.) = 28 li. A letter.
52	4734	Meas. $42 \times 35 \times 17$; not baked; light brown. Insc. 11 (Obv.) 2 (Lo. E.) 10 (Rev.) 1 (U. E.) = 24 li. A letter of Etel-pū- ^{ilu} Ninib to his lord.
53	4884	Meas. $59 \times 44 \times 19$; not baked; dark brown. Insc. 12 (Obv.) 2 (Lo. E.) 12 (Rev.) 3 (U. E.) = 29 li. Letter of Ikuna to his lord.
54	12526	Meas. $71 \times 53 \times 24$; baked; white with red spots. Insc. 16 (Obv.) 2 (Lo. E.) 17 (Rev.) 2 (L. S.) = 37 li. A letter.
55	9245	Meas. $69 \times 73 \times 33$; fragment; slightly baked; brown. Insc. 11 (Obv.) 8 (Rev.) = 19 li. A letter of Amēl- ^{ilu} Mar-duk to his lord.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
56	4881	Meas. 66×48×19; not baked; grayish-brown. Insc. 13 (Obv.) 13 (Rev.)=26 li. A letter to someone's lord.
57	9818	Meas. 84×52×24; brown; sun-dried. Insc. 21 (Obv.) 3 (Lo. E.) 16 (Rev.)=40 li. A letter.
58	9259	Meas. 71×47×18; slightly baked; brown; lower right part of Obv. defaced. Insc. 14 (Obv.) 10 (Rev.)=24 li. Letter of Eriba- ^{ilu} Marduk to his lord.
59	13087	Meas. 48×58×22; fragment; slightly baked; brown with black spots. Insc. 9 (Obv.) 7 (Rev.) 2 (U. E.) 3 (L. S.)=21 li. Letter of Idi- ^{ilu} Marduk to his lord.
60	3666	Meas. 42×59×20; fragment; baked; white. Insc. 6 (Obv.) 2 (Lo. E.) 7 (Rev.)=15 li. A letter.
61	13086	Meas. 73×48×22; slightly baked; brown. Insc. 16 (Obv.) 1 (Lo. E.) 7 (Rev.)=24 li. A letter.
62	4785	Meas. 97×54×19; baked; white. Insc. 19 (Obv.) 20 (Rev.) 1 (U. E.)=40 li. Letter of ^{ilu} Ninib-kabti-aḫi-šu to his lord.
63	9190	Meas. 167×110×18; baked; white. Rev. broken away. Insc. 33 li. A letter.
64	9239	Meas. 113×72×31; brown; surface of Obv. badly damaged. Insc. 16 (Obv.) 6 (Rev.)=22 li. Letter of ^{ilu} Enlil-tukulti to his lord.
65	4726	Meas. 37×34×22; fragment; not baked; brown. Insc. 7 (Obv.) 6 (Rev.)=13 li. Letter of ^{ilu} Ninib-kabti-aḫi-šu to his lord. Cf. letter No. 62 for same address.
66	4741	Meas. 54×38×25; fragment; light brown; sun-dried. Insc. 4 (Obv.) 5 (Rev.)=9 li. A letter.
67	7745	Meas. 70×47×16; well preserved; baked; brown with black spots. Insc. 15 (Obv.) 3 (Lo. E.) 14 (Rev.)=32 li. Letter of ^{ilu} Marduk-mušalim to Amēlia.
68	7044	Meas. 92×56×23; brown; sun-dried. Insc. 13 (Obv.) 5 (Rev.)=18 li. Letter of Idin- ^{ilu} Adad to his lord.
69	4762	Meas. 73×41×21; Obv. defaced; sun-dried; light brown. Insc. 12 (Obv.) 12 (Rev.)=24 li. Letter of Luṣi-ana-nūr- ^{ilu} Enlil to Idin- ^{ilu} Marduk.
70	7746	Meas. 61×48×18; dark brown; sun-dried. Insc. 13 (Obv.) 5 (Rev.)=18 li. Letter of Muli- ^{ilu} Šamaš(?) to his lord.
71	9810	Meas. 117×62×26; two fragments joined together; brown. Insc. 16 (Obv.) 15 (Rev.)=31 li. Letter of the physician Mukallim to his lord.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
72	12930	Meas. 98×55×24; baked; white. Insc. 20 (Obv.) 3 (Lo. E.) 22 (Rev.)=45 li. A letter to someone's lord.
73	13920	Meas. 136×71×27; slightly baked; grayish-brown. Insc. 23 (Obv.) 16 (Rev.)=39 li. Letter of ⁱⁱⁱ Ninib-ašarid to his lord.
74	4732	Meas. 49×39×4; fragment; Rev. completely destroyed; baked; light brown. Insc. 12 (Obv.)=12 li. Letter of ⁱⁱⁱ Nannar-iddina to Iddia.
75	13294	Meas. 45×35×28; fragment; sun-dried; brown. Insc. 10 (Obv.) 2 (Lo. E.) 8 (Rev.) 2 (L. S.)=22 li. A letter.
76	4754	Meas. 33×33×17; well preserved; brown with black spots. Insc. 6 (Obv.) 1 (Lo. E.) 3 (Rev.)=10 li. Letter of a king to ⁱⁱⁱ Ninib-nadin-aḫē.
77	4790	Meas. 46×42×20; fragmentary; white. Insc. 8 (Obv.) 3 (Lo. E.) 10 (Rev.)=21 li. A letter.
78	4745	Meas. 31×54×21; fragment. Insc. 5 (Obv.) 6 (Rev.)=11 li. A letter.
79	4750	Meas. 53×38×17; brown. Insc. 8 (Obv.) 3 (Lo. E.) 12 (Rev.)=23 li. A letter.
80	4737	Meas. 52×41×19; black; well preserved. Insc. 9 (Obv.) 5 (Rev.)=14 li. Letter of Ikišam to his lord.
81	4789	Meas. 53×42×19; fragmentary; white with red and black spots on Obv. Insc. 10 (Obv.) 10 (Rev.)=20 li. Letter of ⁱⁱⁱ Šamaš-mušalim to his lord.
82	7047	Meas. 77×51×23; light brown; sun-dried. Rev. nearly destroyed. Insc. 12 (Obv.) 4 (Rev.)=16 li. Letter of ⁱⁱⁱ Enlil-kidini to Mukallim.
83	4743	Meas. 57×46×22; fragmentary; light brown; sun-dried. Insc. 8 (Obv.) 7 (Rev.) 3 (U. E.)=18 li. Letter of Belanum to his lord.
84	10631	Meas. 42×50×27; fragment. Insc. 7 (Obv.) 5 (Rev.)=12 li. Letter of Rabāša- ⁱⁱⁱ Enlil to his lord.
85	4761	Meas. 50×60×27; fragment; brown; sun-dried. Insc. 10 (Obv.) 3 (Rev.)=13 li. Letter of Kišahbut to his lord.
86	4783	Meas. 81×55×24; baked; white with red spots on Obv. Insc. 11 (Obv.) 2 (Lo. E.) 12 (Rev.) 2 (U. E.)=27 li. A letter.
87	3631	Meas. 49×27×15; slightly baked; light brown; a small corner on the upper left edge chipped off, otherwise well

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		preserved. Insc. 11 (Obv.) 11 (Rev.) 2 (U. E.) = 24 li. Letter of Sallaia to ^{ilu} Ninib-aḥ-iddina.
88	3626	Meas. 27×38×16; brown; sun-dried; writing weathered. Insc. 4 (Obv.) 1 (Lo. E.) 1 (Rev.) = 6 li. A letter.
89	3632	Meas. 46×27×15; light brown; sun-dried. Rev. not inscribed. Insc. 10 li. Letter of Širiqtum- ^{ilu} Ninib to Gimillu.
90	326	Meas. 54×28×13; slightly baked; reddish-brown; well preserved. Rev. not inscribed. Insc. 10 li. Letter of ^{ilu} Marduk-zēr-ibni to Bel-ittia.
91	14000	Meas. 89×61×32; light brown; well preserved; partly baked. A Sumerian letter.
92	19794	Meas. 88×62×32; brown; sun-dried; well preserved. A Sumerian letter.
93	14116	Meas. 78×53×26; baked; brown with black spots. A Sumerian letter.
94	14117	Meas. 86×67×34; light brown; unbaked. Rev. not inscribed. A Sumerian letter.
95	14118	Meas. 84×64×32; light brown; upper lines of tablet com- pletely destroyed; sun-dried. Rev. not inscribed. A Sumerian letter.
96	14045	Meas. 102×69×33; light-colored; slightly baked. Rev. defaced. A Sumerian Code of Laws.
97	8425	Meas. 56×42×18; a small two column Ur-dynasty tablet; light brown; sun-dried. Contents historical(?).
98	4573	Meas. 62×65×29; lower half of a brown, half-baked tablet. Cf. PBS, Vol. XII, pl. 40 which is a poor copy of the text. A Sumerian Code of Laws.
99	14089	Meas. 96×74×32; light brown; badly preserved two column tablet. Fragment of a Semitic Code of Laws.
100	13632 } 13647 }	Meas. 88×65×36; two fragments joined together; light brown; sun-dried. A Sumerian Code of Laws.
101	8284	Meas. 112×67×38; light brown; well preserved double column tablet. Duplicate of No. 100. A Sumerian Code of Laws.
102	8326	Meas. 131×72×36; a light brown, sun-dried double column tablet. Rev. nearly destroyed. A Sumerian Code of Laws.
103	14085	Meas. 88×64×32; single column tablet; light brown; sun-dried; upper four lines of Obv. destroyed. Lower

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		right edge of tablet chipped off. A Sumerian Code of Laws.
104	14097	Meas. 90×78×34; light brown; baked; upper right corner of Obv. broken away, otherwise well preserved. A Prayer of an Incantation Priest.
105	14067	Meas. 114×72×33; complete light brown single column tablet; sun-dried; cracked. A Sumerian Hymn to Ea.
106	1516	Meas. 122×64×22; reddish-brown; baked. Obv. defaced. Prayers in Semitic to Ea, Shamash and Marduk, and Shamash and Sin.
107	8231	Meas. 58×44×19; small dark tablet; lower part destroyed. Single column. Ur or Isin period. A Sumerian Incantation.
108	1701	Meas. 111×96×34; grayish, baked tablet. Neo-Babylonian. Semitic Hymn to Marduk of the Series "The lifting up of the hand."
109	14069	Meas. 56×75×27; complete dark, small tablet; partly baked. Isin or Ur Period.
110	1693	Meas. 58×51×29; fragment; dark brown; baked. Prayer of Shamash-shum-ukin to ^{mul} Kak-si-di.
111	14173	Meas. 48×79×23; light brown; partly baked; lines running from Obv. over the complete length of Rev. A small medical tablet.
112	590	Meas. 168×126×34; three fragments of an unbaked tablet joined. Obv. partly defaced. Neo-Babylonian. A Sumerian Exorcism.
113	13939	Meas. 117×99×30; light brown, sun-dried, double column tablet. Upper and lower parts destroyed. A series of incantations in Semitic against the female demon of plague, Labartu.
114	14152	Meas. 102×67×31; a well-preserved sun-dried tablet; ruled; grayish-brown. A Sumerian Hymn and Exorcism to Enlil.
115	13858	Meas. 124×76×32; three fragments; reddish-brown; partly baked. An Interlinear Incantation.
116	4507	Meas. 100×62×24; reddish-brown; slightly baked. Bilingual Exorcism.
117	14078	Meas. 95×71×26; complete, reddish-brown, single column tablet. Ur or Isin Period. A Sumerian Hymn.
118	589	Meas. 165×120×23; dark brown, two column tablet; baked; three fragments joined. Obv. nearly completely

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		destroyed. With this text compare MN. 587, which is an unpublished duplicate of this text. A Sumerian Hymn to Shamash.
119	1209	Meas. 113×73×31; dark brown; baked. Neo-Babylonian. A Prayer to Nergal.
120	1505	Meas. 100×64×23; light brown; baked; lower right half of Obv. destroyed. Incantation against Witchcraft.
121	1543	Meas. 73×55×24; four parts of tablet joined; reddish-brown with black spots. Neo-Babylonian Exorcism.
122	332	Meas. 159×72×31; reddish color; baked. Upper and lower right part of tablet broken away. On Rev. writing is chipped off. Partly interlinear incantation tablet.
123	8380	Meas. 58×46×21; dark gray; sun-dried; well preserved. Ur or Isin period. Incantation Ê-nu-šub.
124	1572	Meas. 63×72×33; dark brown; baked; fragmentary. Semitic incantation for the building of house and city.
125	36	Meas. 98×56×22; reddish-brown; baked; only center part of tablet preserved. Rev. destroyed. Litany-Bilingual Hymn.
126	1556	Meas. 105×65×29; dark gray; baked; fragment. Two parts joined. Bilingual Hymn to Shamash.
127	591	Meas. 154×117×32; dark brown, three column tablet; baked; fairly well preserved. 1. Dyn. Period. A Sumerian Exorcism.
128	1532	Meas. 114×120×33; dark brown, three column tablet; baked. 1. Dyn. Period. A Sumerian Exorcism.
129	458	Meas. 114×87×36; fragment, grayish-brown. Rev. destroyed. Semitic Incantation.
130	8371	Meas. 74×48×20; brown; sun-dried; lower left edge of Obv. and right upper edge of Rev. destroyed. Ur Period. An Incantation. Notice that the name of Sippar is mentioned in place of the usual Eridu.
131	8230	Meas. 83×53×22; dark brown; sun-dried; upper three lines of tablet destroyed. Ur Period. Sumerian Incantation.
132	1636	Meas. 72×48×23; light brown; two parts joined. Obv. defaced. 1 Dyn. Period. A Sumerian Exorcism.
133	334	Meas. 122×94×38; reddish-brown; baked. Semitic Incantations and Prayers against Witchcraft.

Text	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
134	14046	Meas. $114 \times 64 \times 29$; nearly complete, light brown tablet; sun-dried; top broken away. Sumerian Historical and Religious Dedication.
135	1596	Meas. $113 \times 72 \times 31$; white with red spots; baked; fragmentary. A bilingual school exercise of disconnected sentences.
136	6498	Meas. $58 \times 84 \times 23$; light-colored; sun-dried. Rev. not inscribed. School-text.
137	5879	Meas. $103 \times 101 \times 35$; brown, sun-dried, round tablet. Rev. not inscribed. School-text.
138	6501	Meas. $70 \times 70 \times 27$; light-colored; sun-dried, round tablet. Rev. not inscribed. School-text.
139	6551	Meas. $98 \times 98 \times 32$; light brown, sun-dried, round tablet. Rev. not inscribed. School-text.

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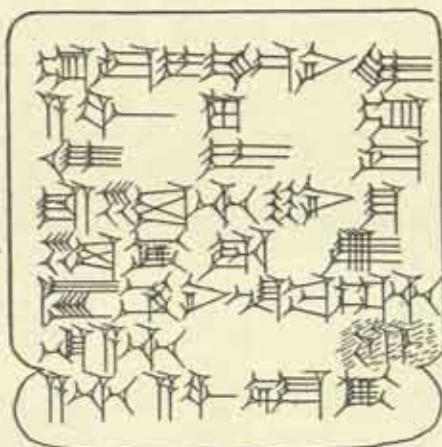
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334	133	4737	80	4883	32
458	129	4738	42	4884	53
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9245	55	13632	100	14089	99
9247	34	13647	100	14097	104
9259	58	13858	115	14116	93
9265	20	13874	40	14117	94
9810	71	13920	73	14118	95
9818	57	13939	113	14129	15
10631	84	14000	91	14152	114
11690	46	14045	96	14173	111
12526	54	14046	134	19794	92
12930	72	14067	105		

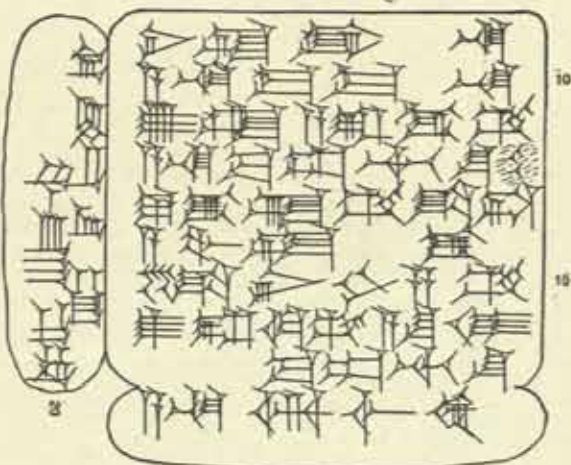
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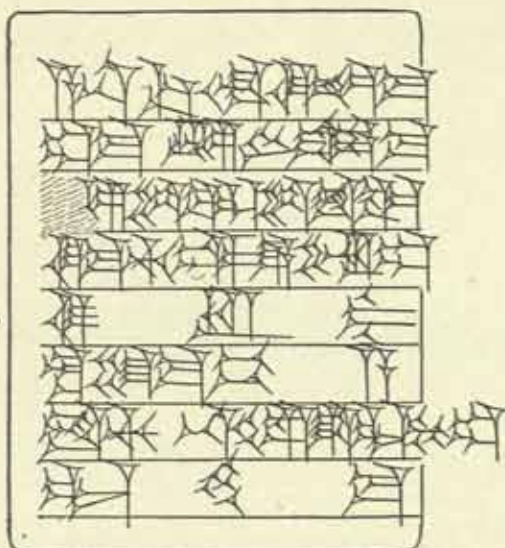


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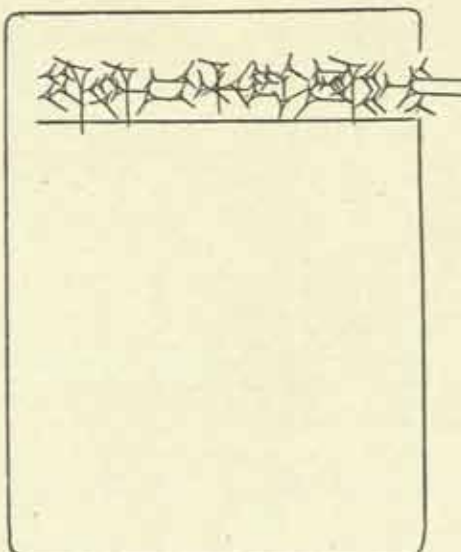


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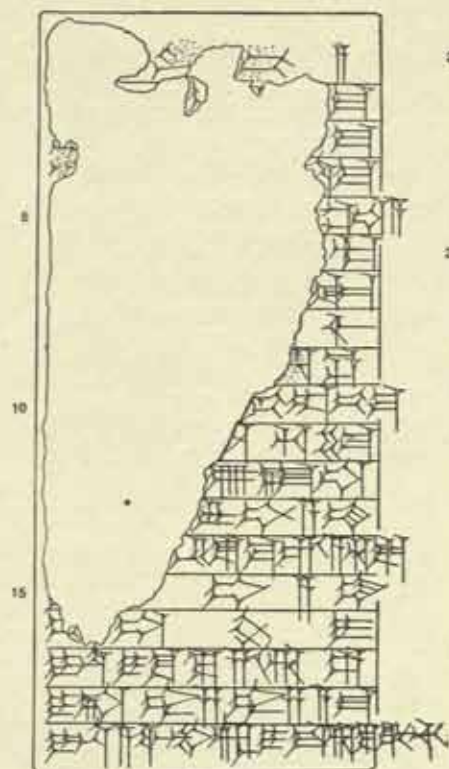


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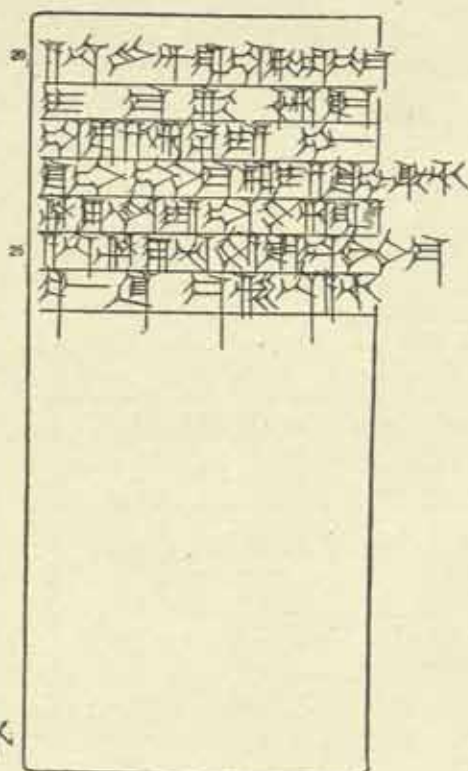
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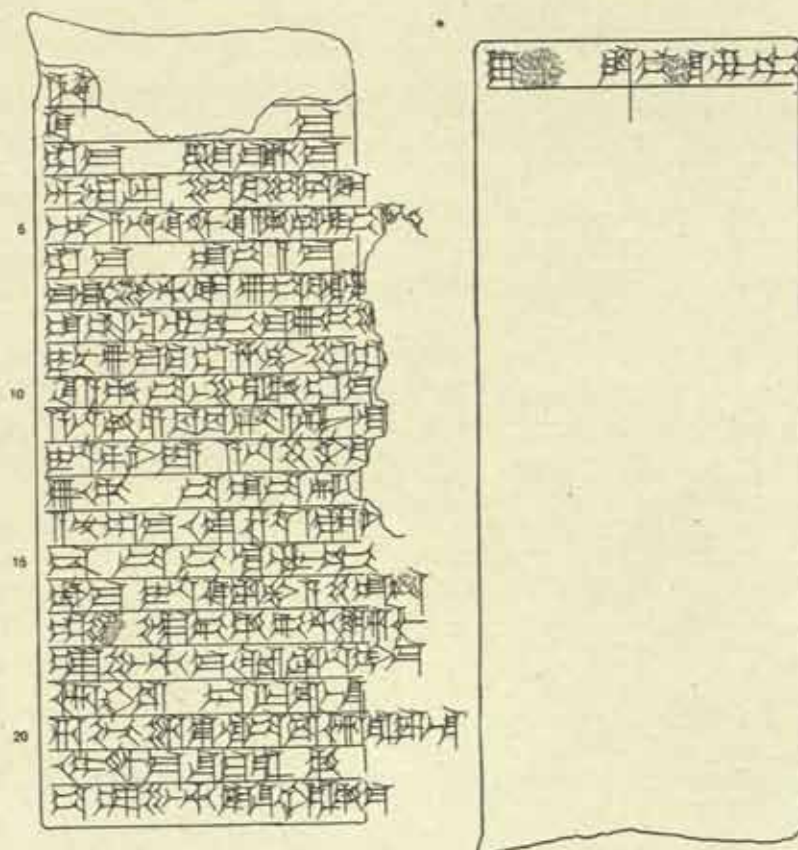
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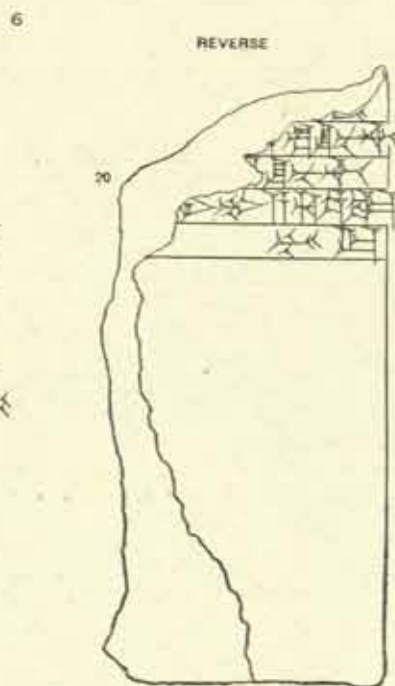
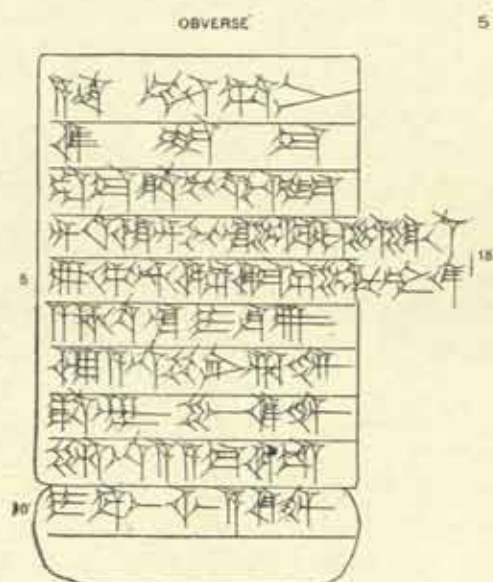


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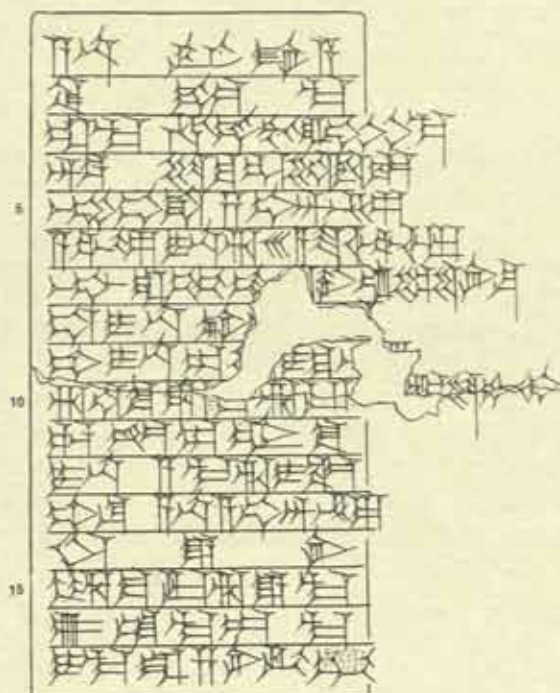






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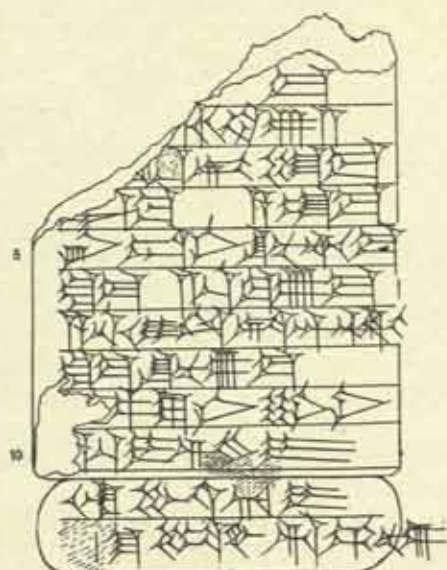


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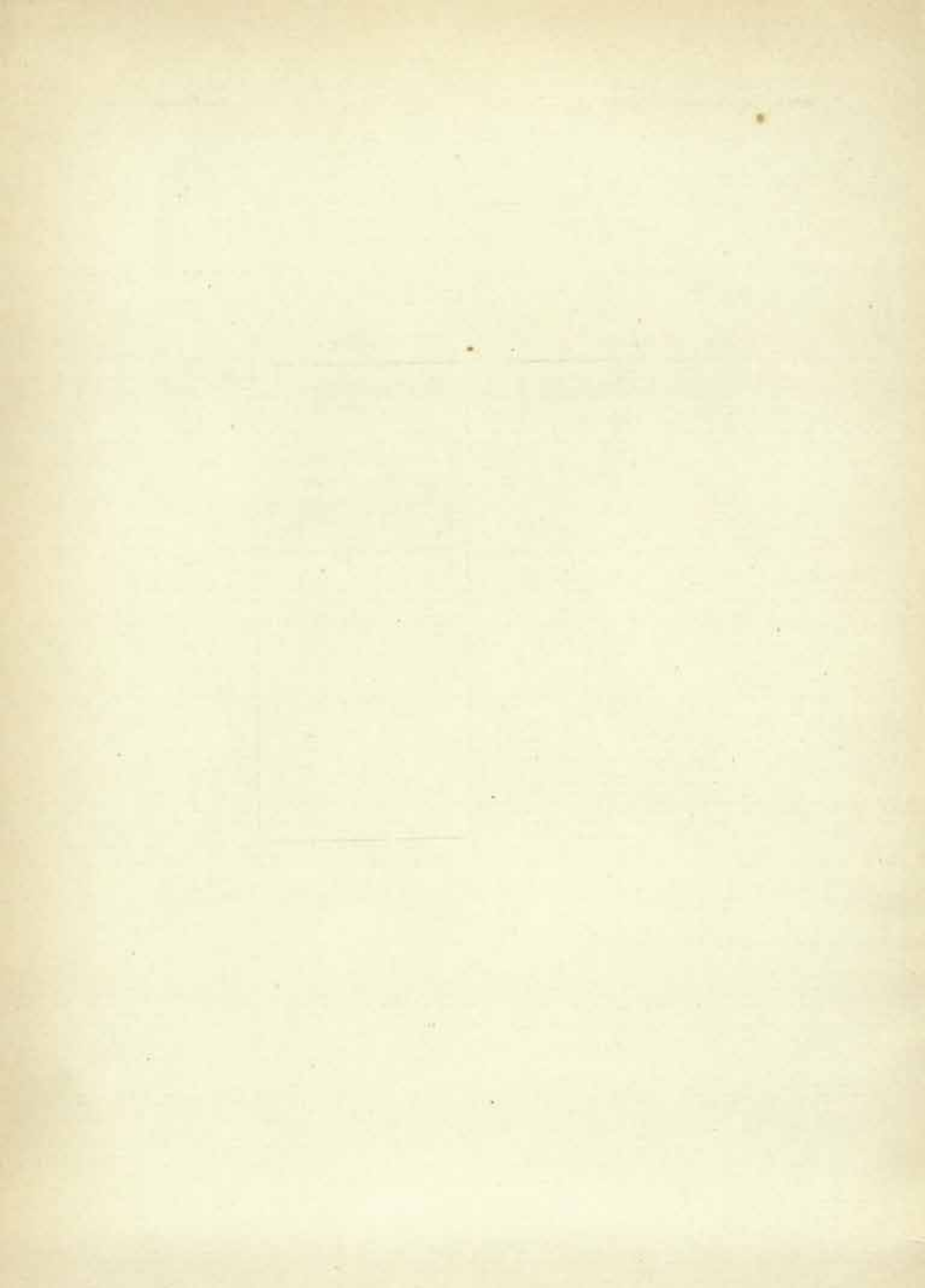
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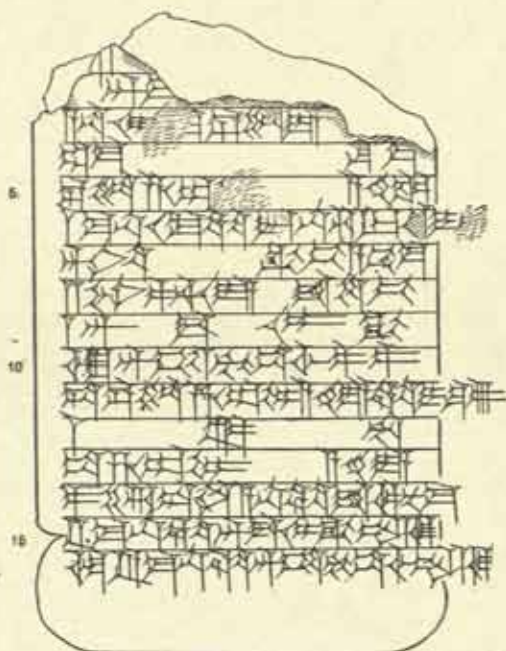
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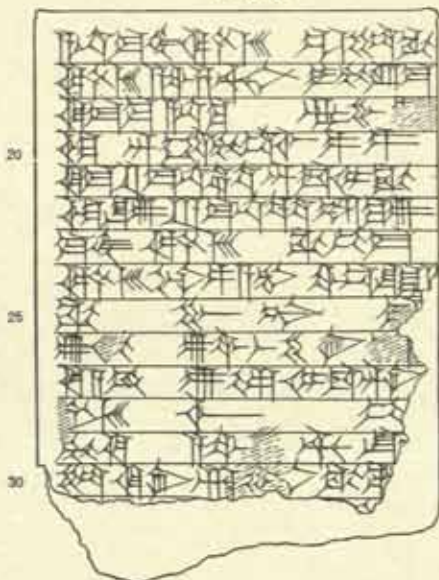


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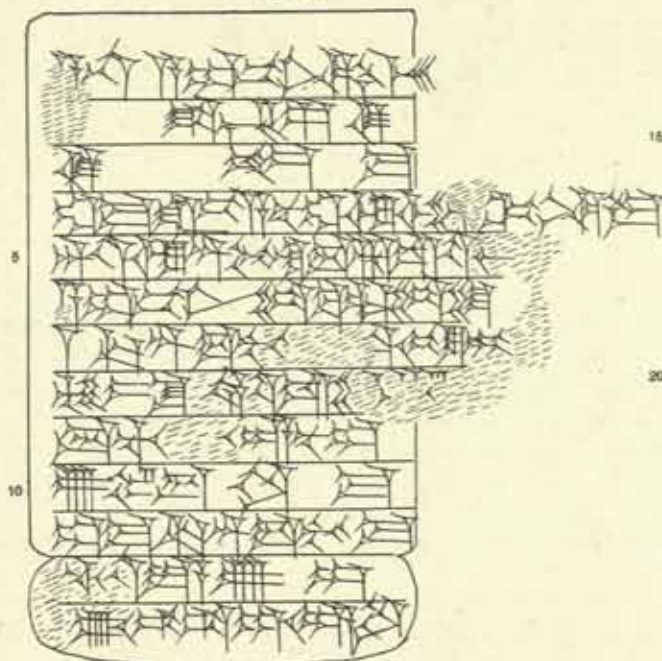


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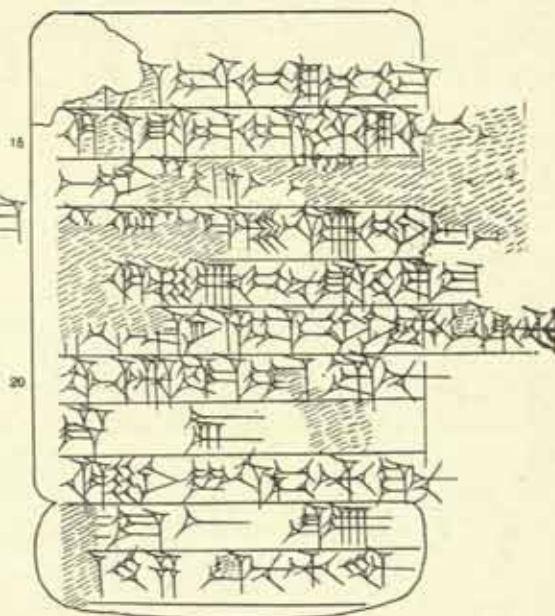


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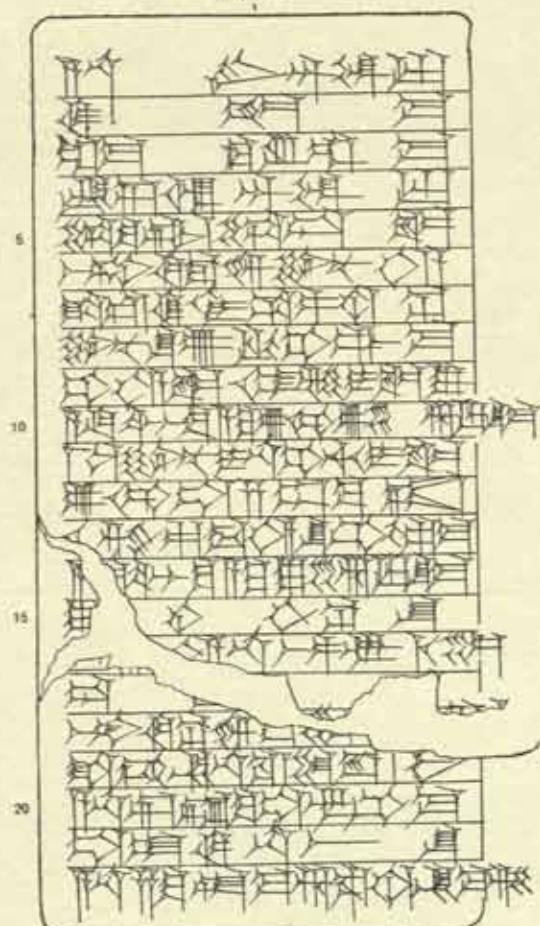


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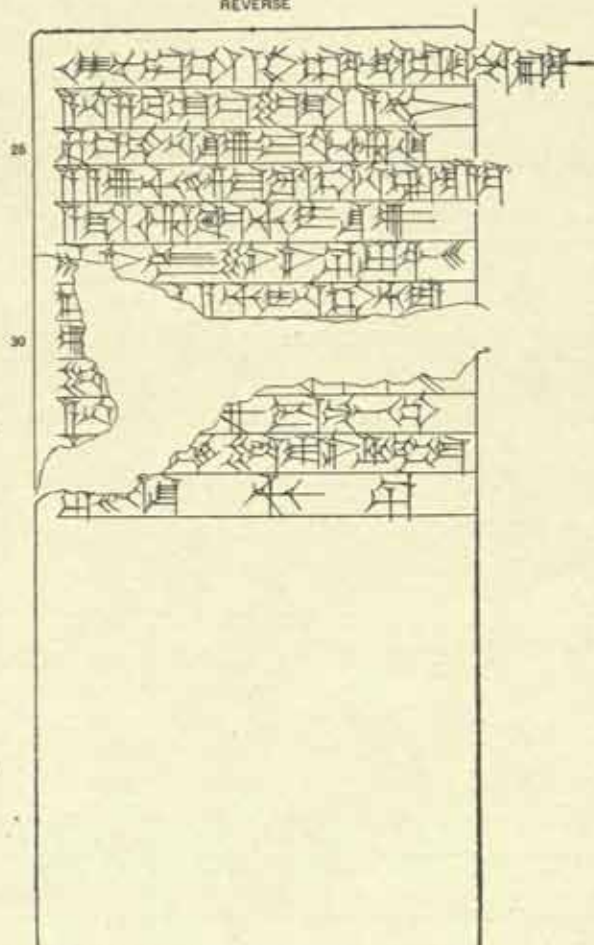




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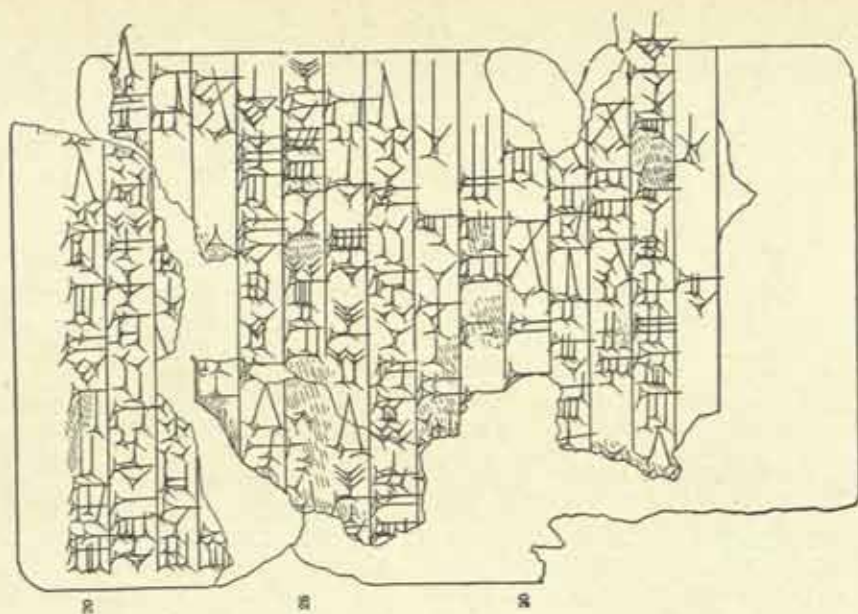


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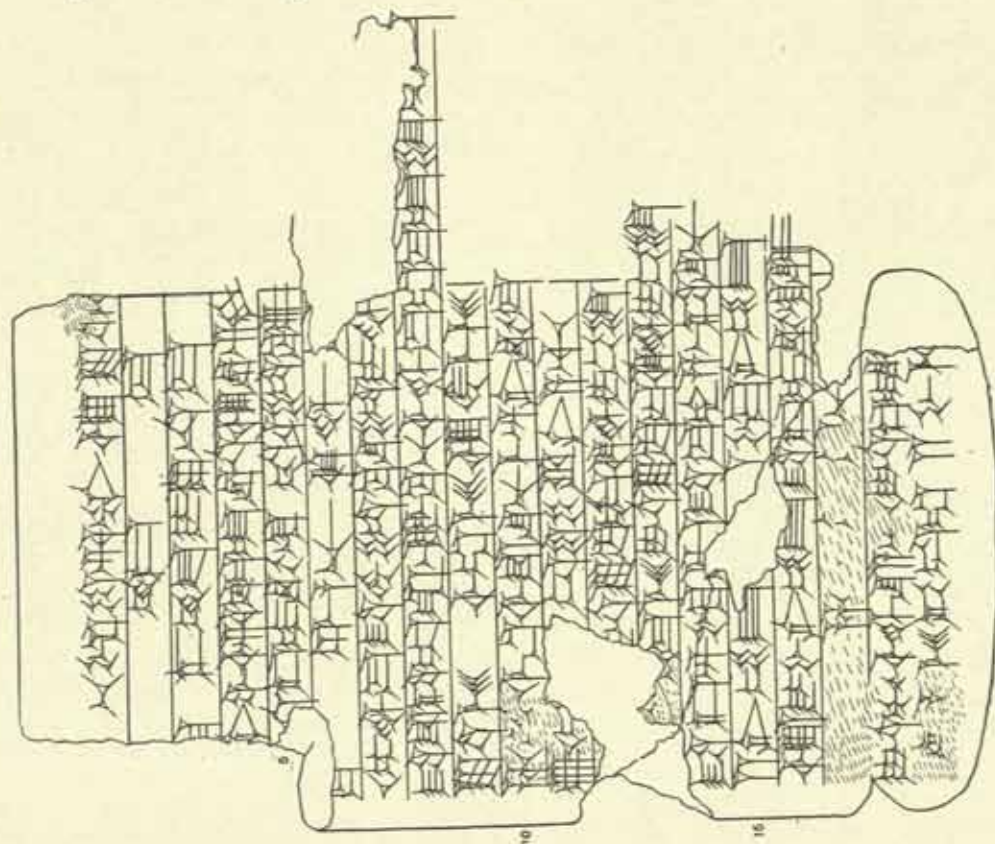


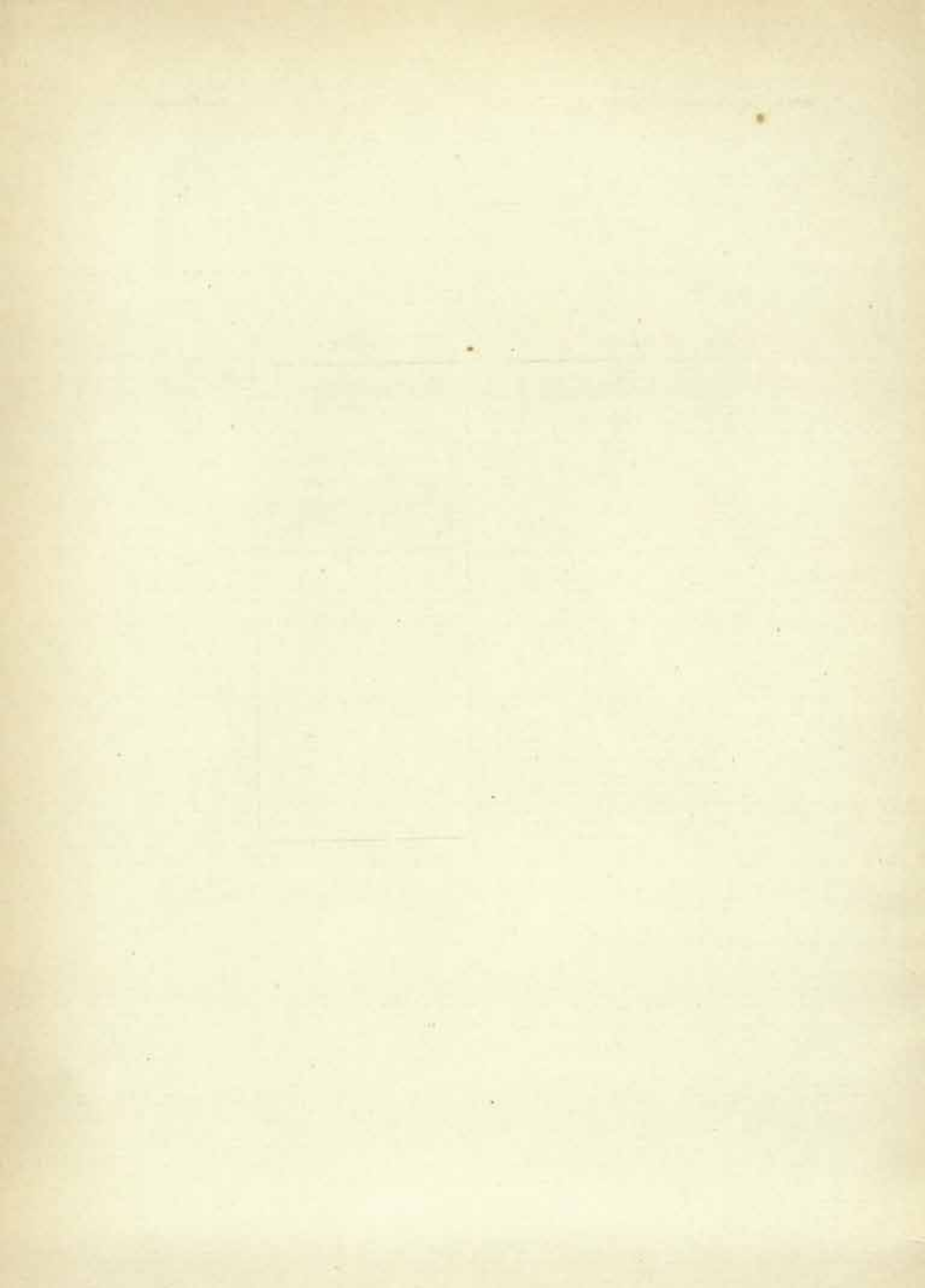
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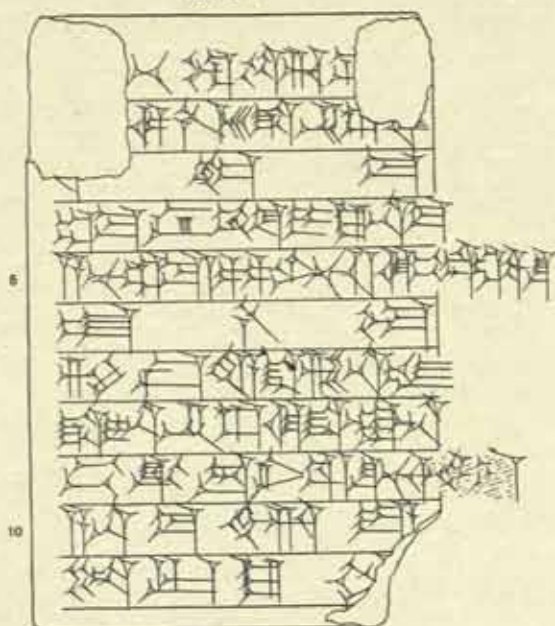
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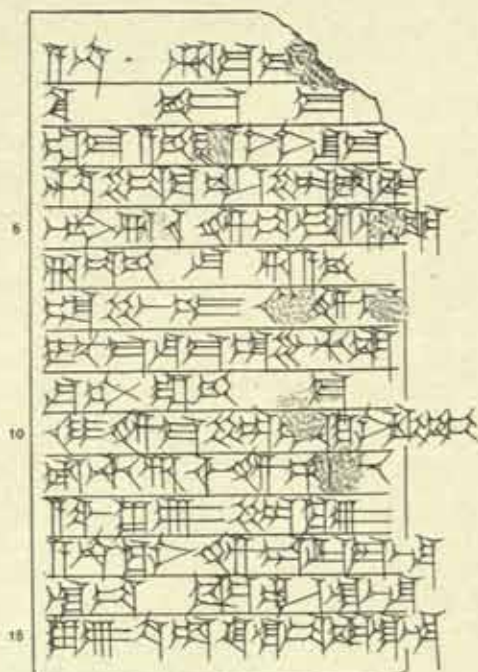
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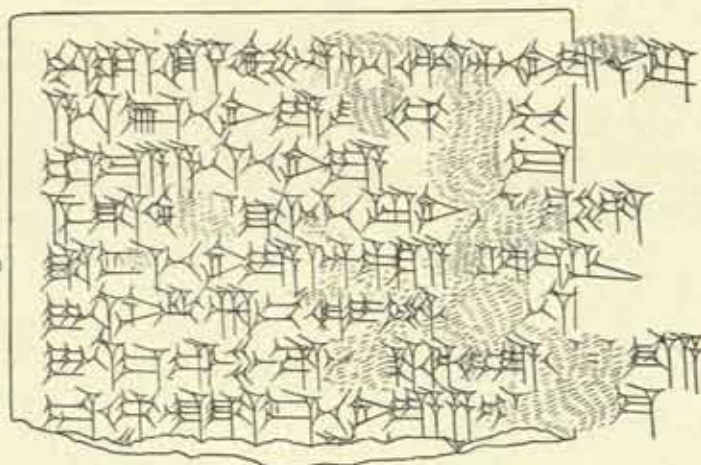


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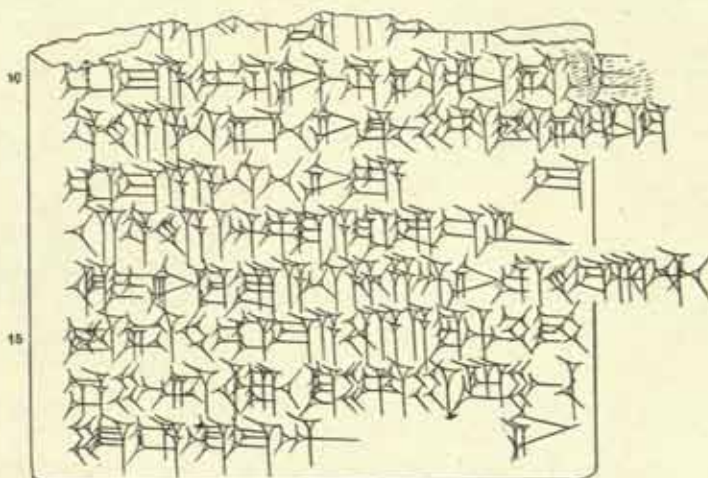


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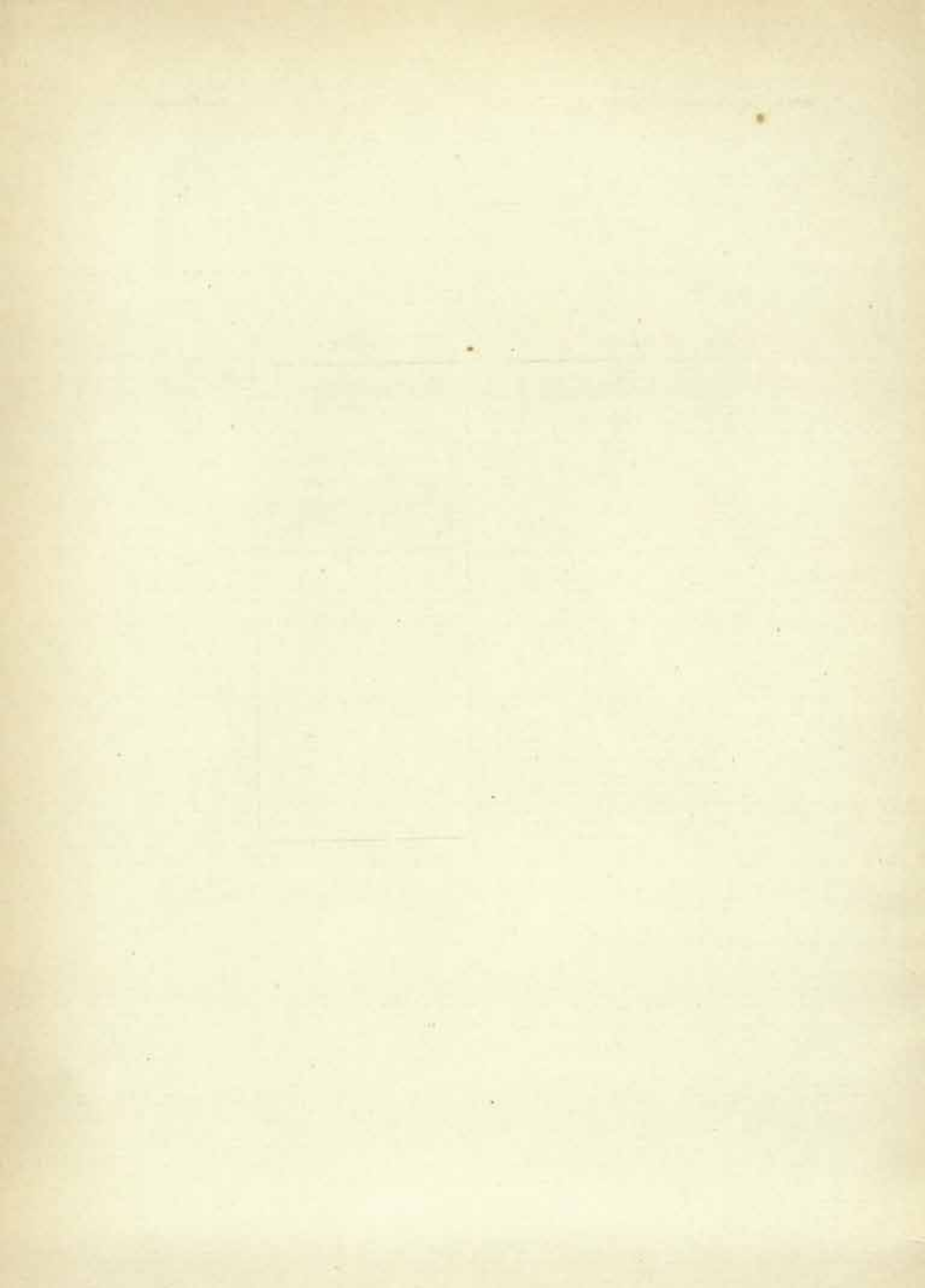
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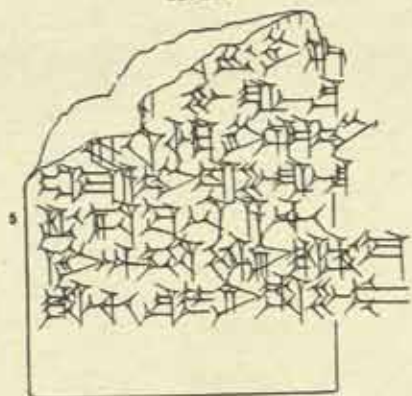
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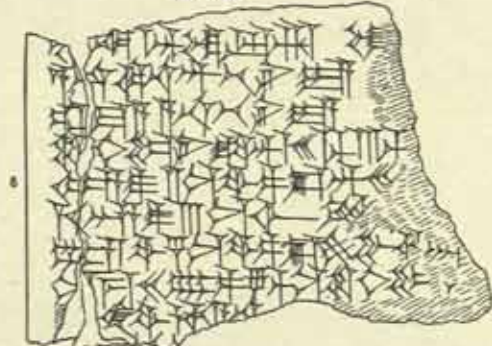


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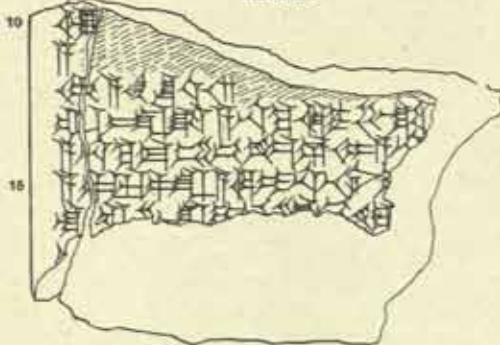


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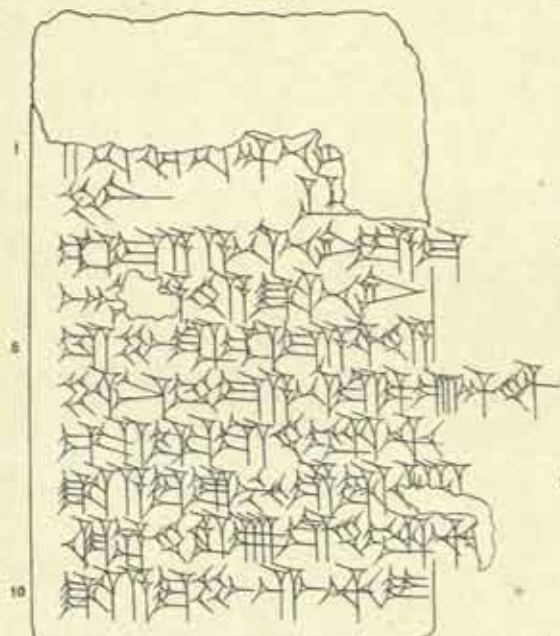




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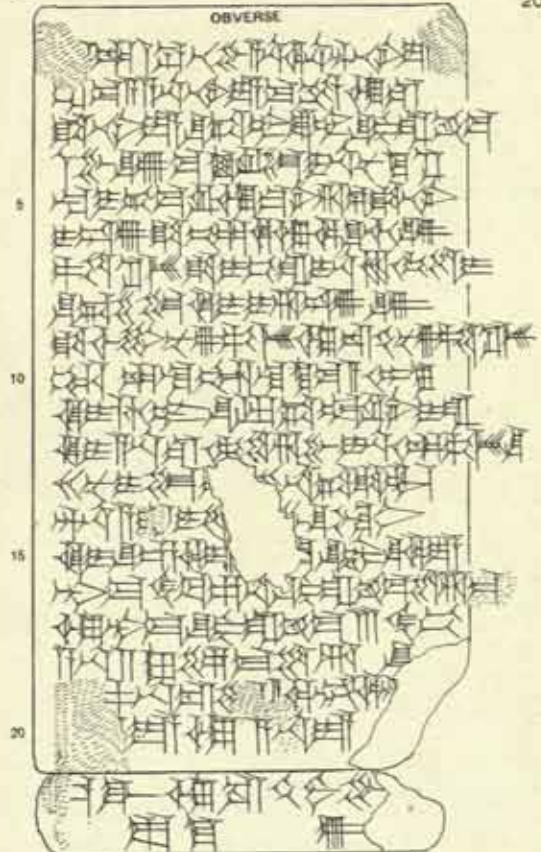
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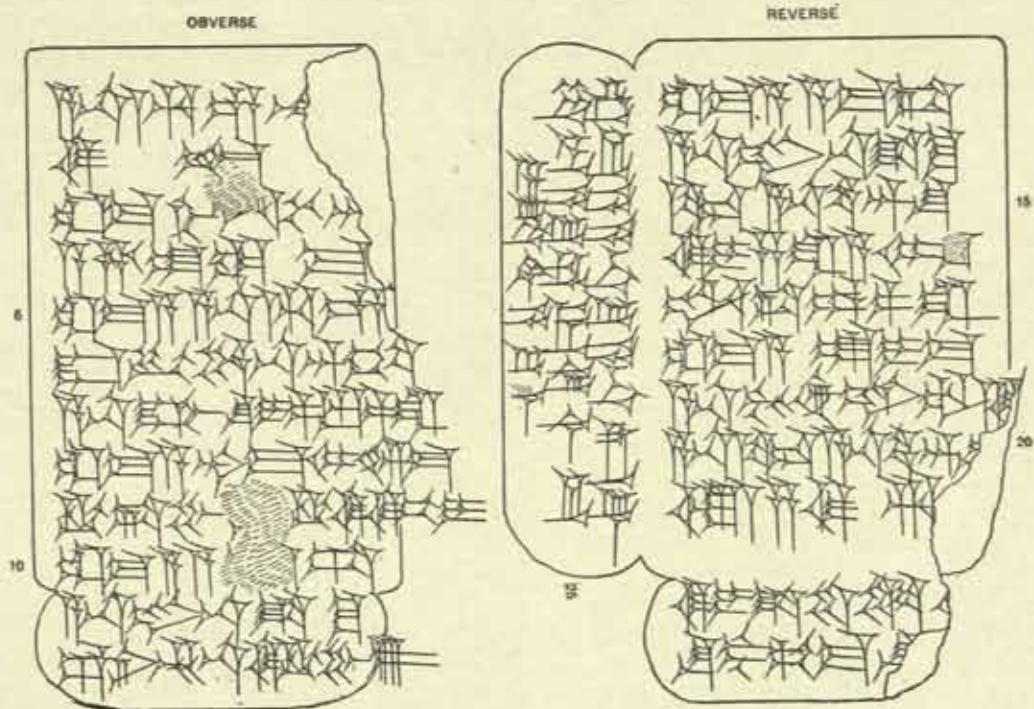
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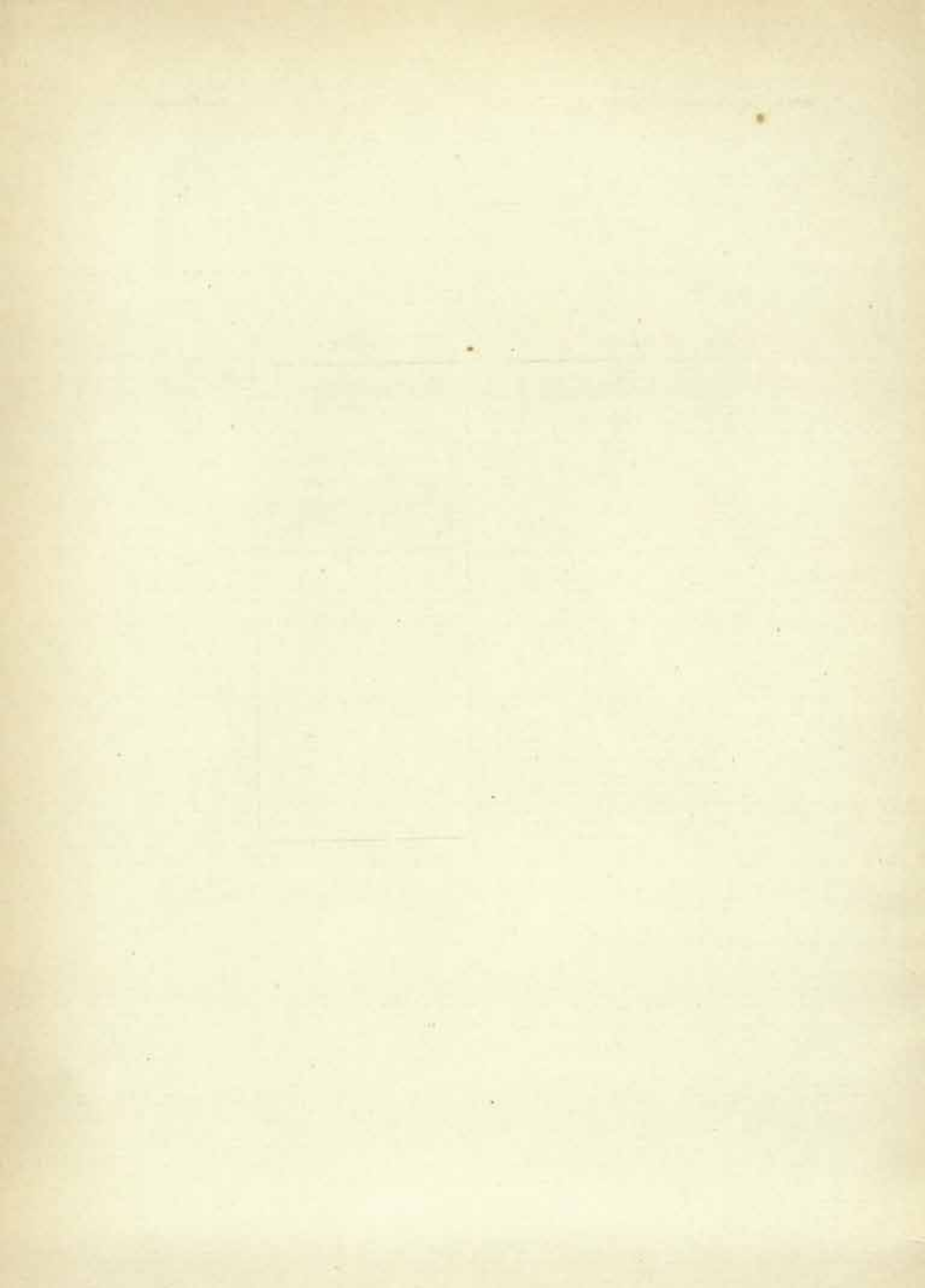
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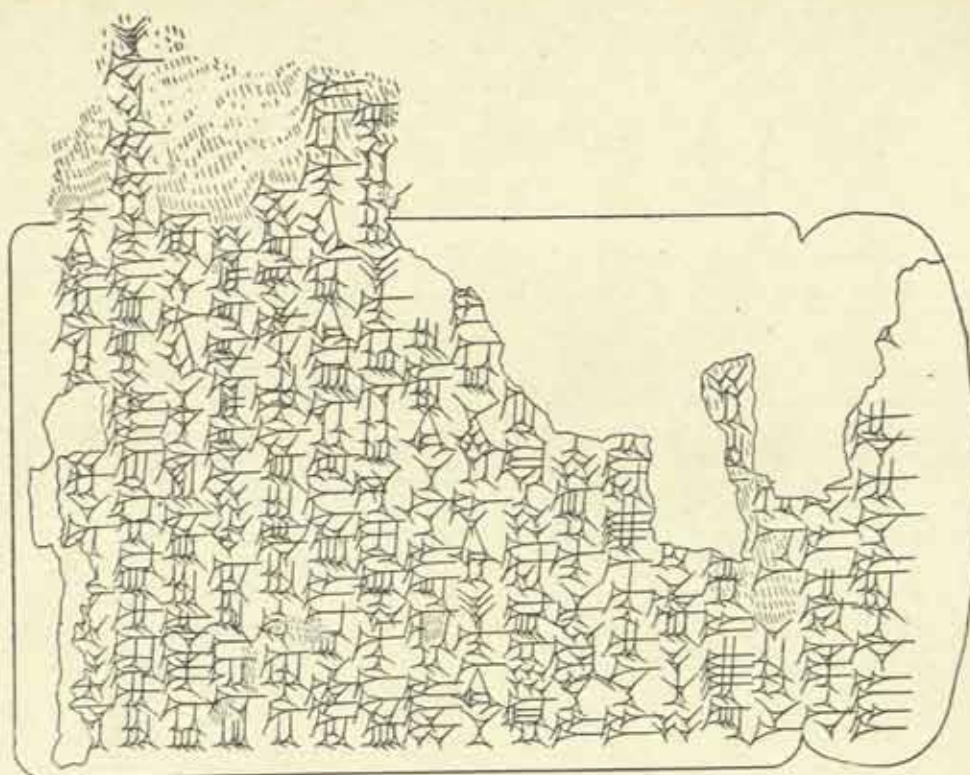


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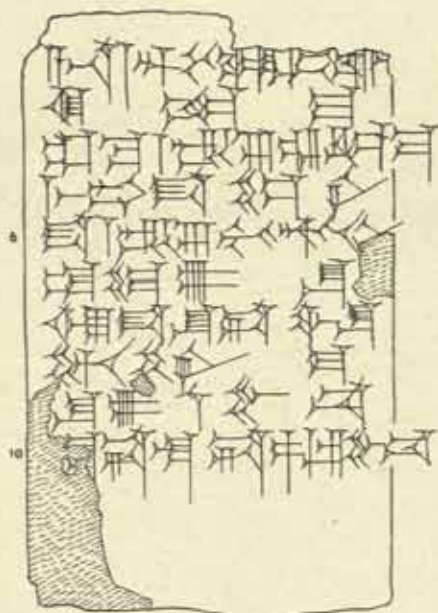
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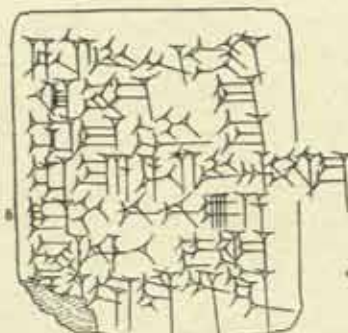




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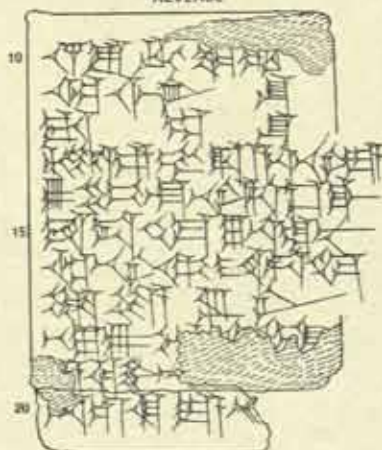


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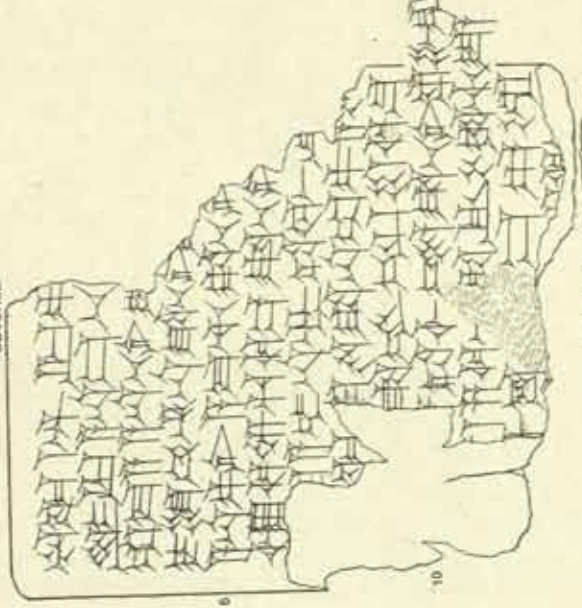


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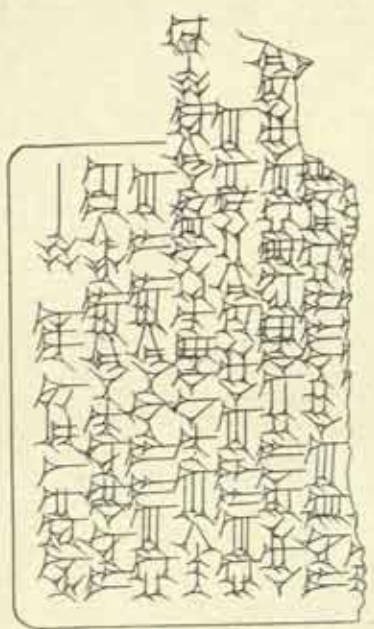
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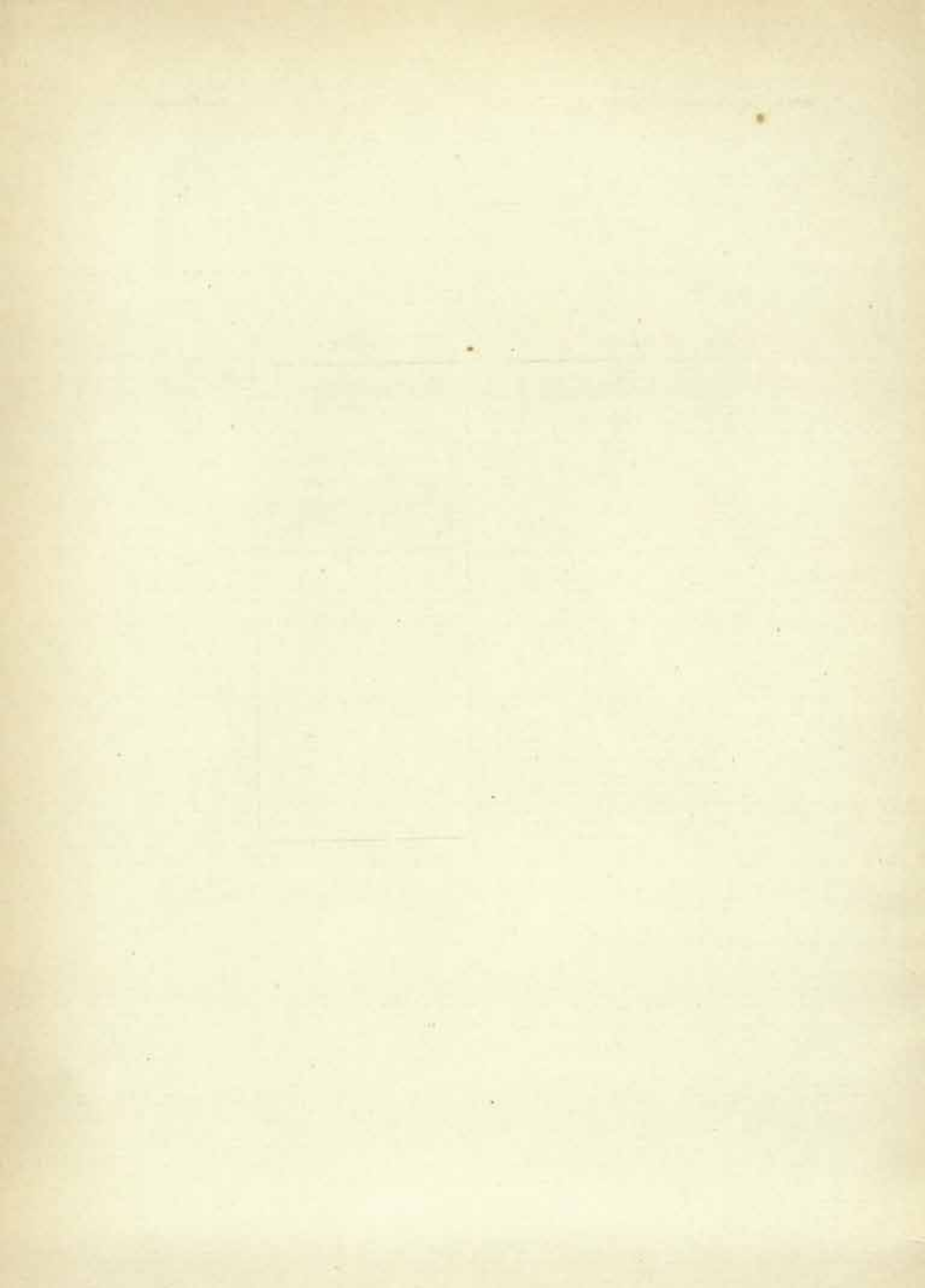


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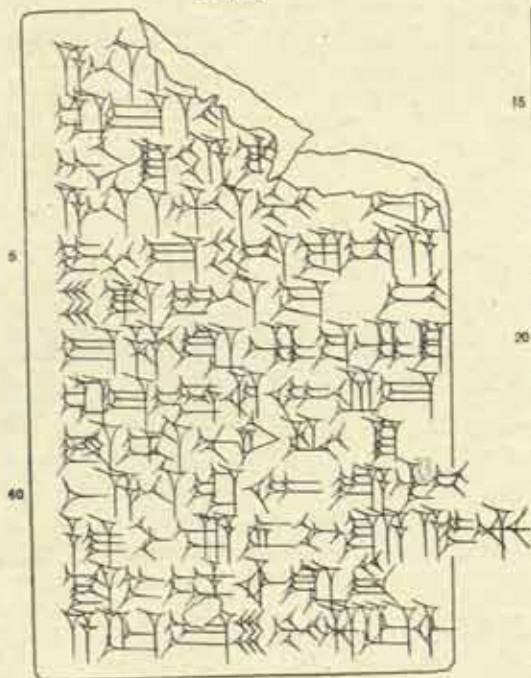




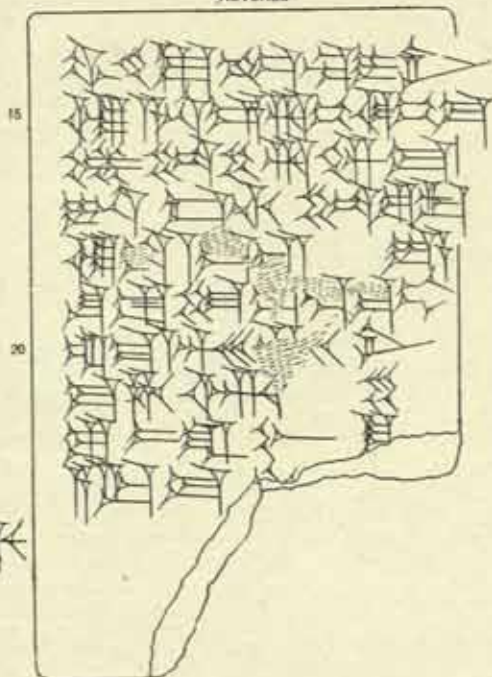
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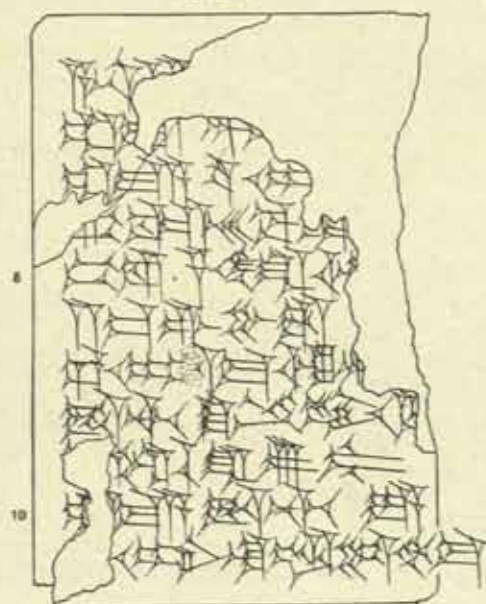


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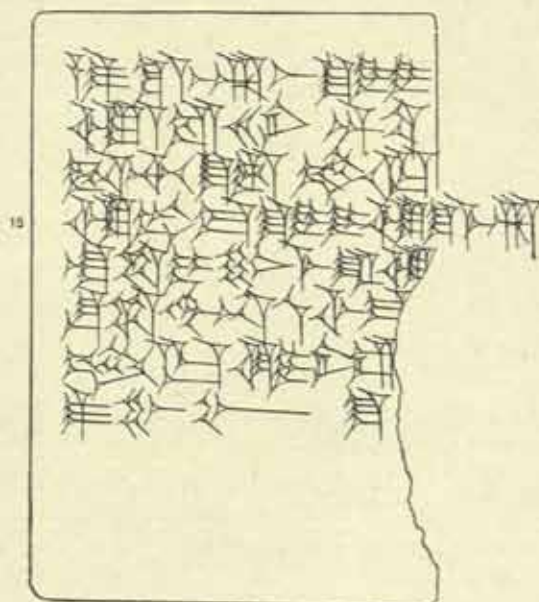


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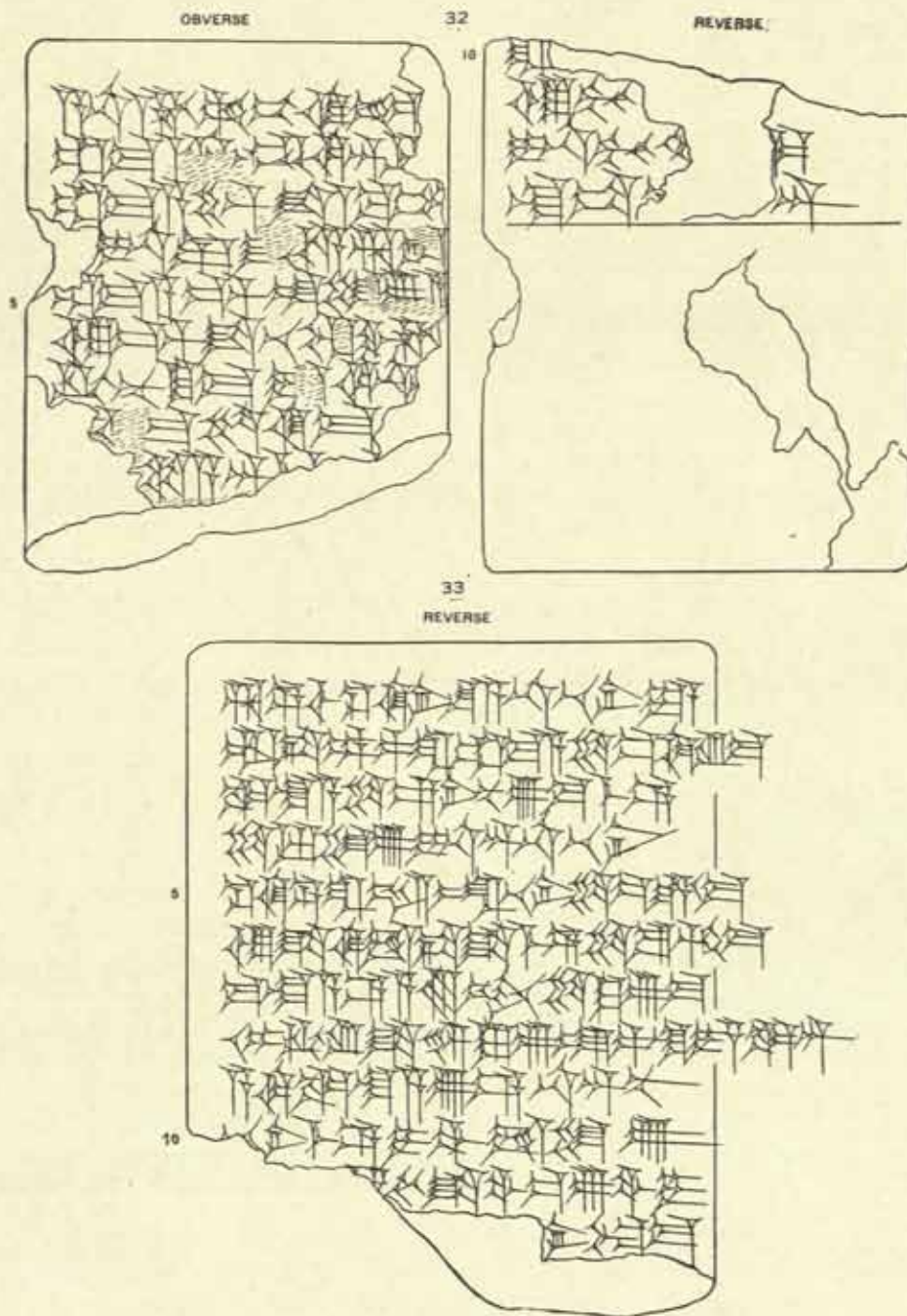
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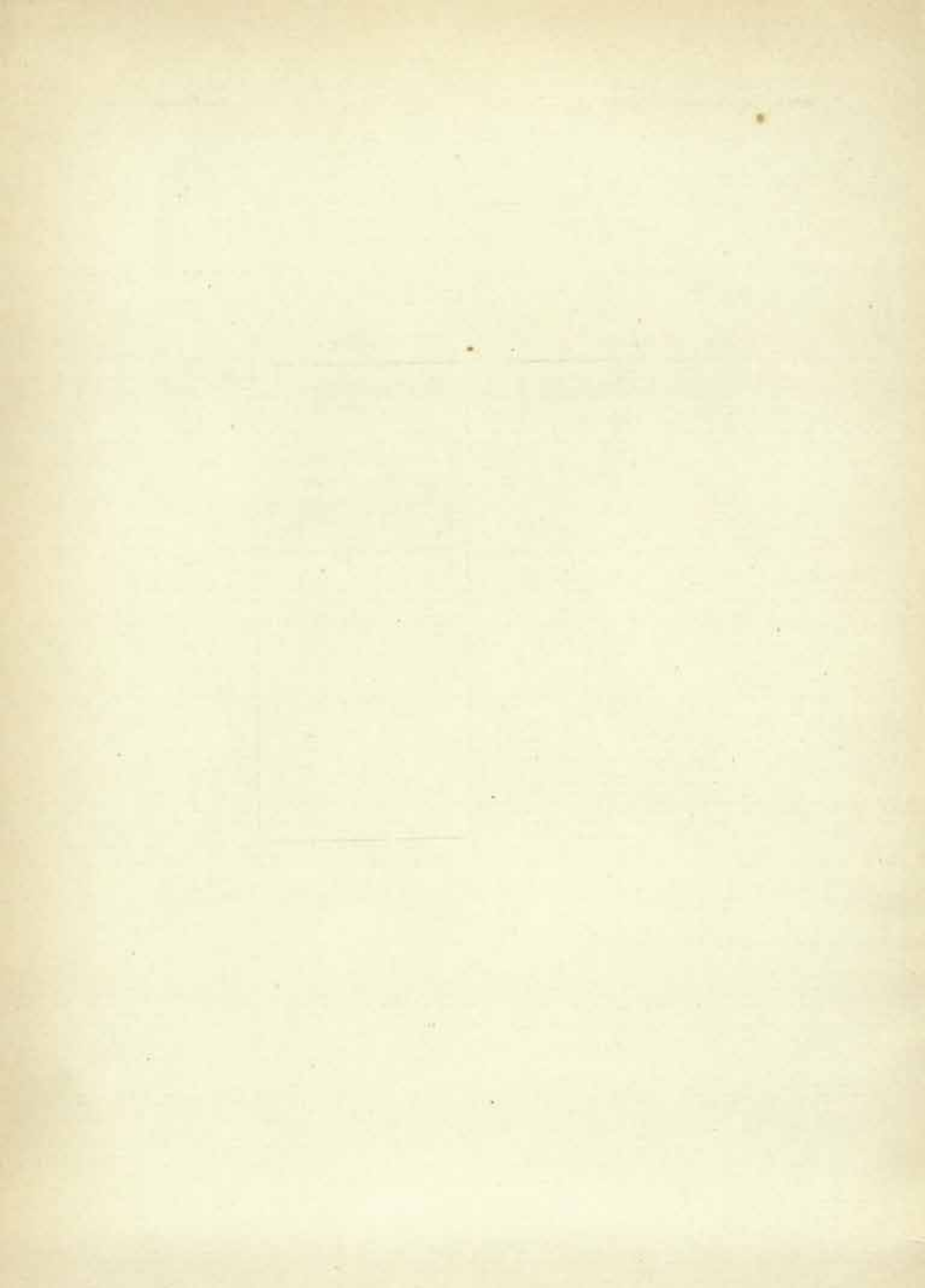


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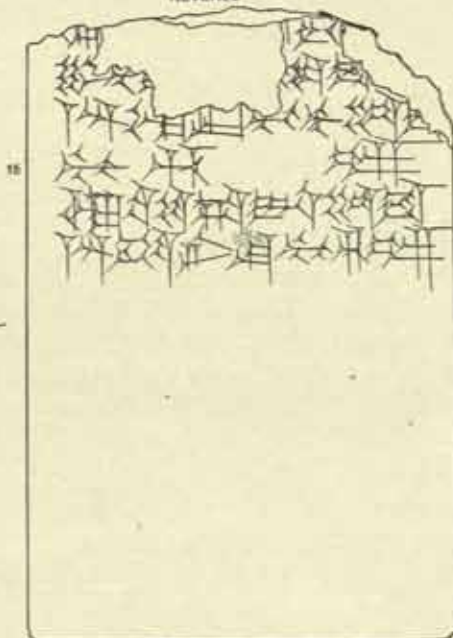
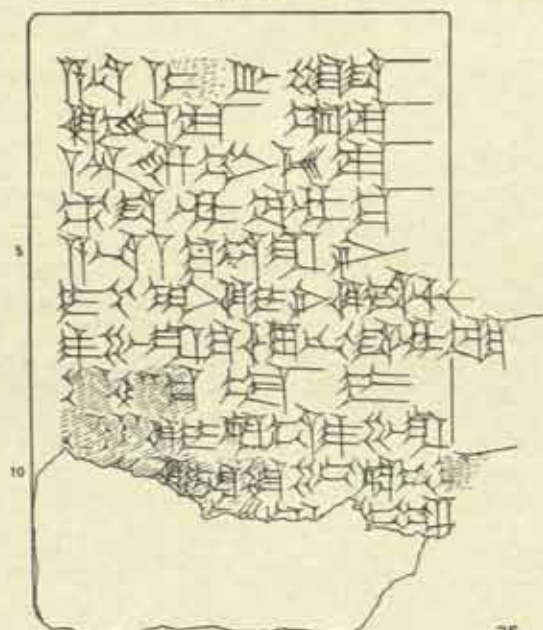




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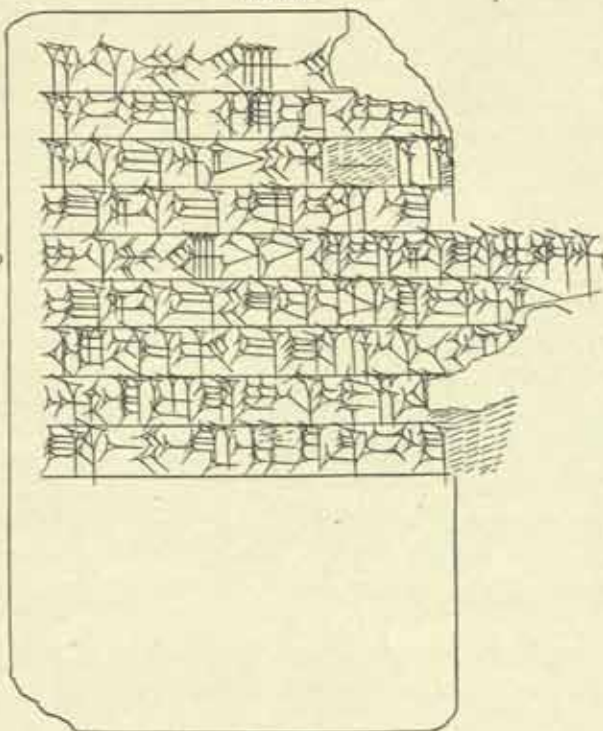
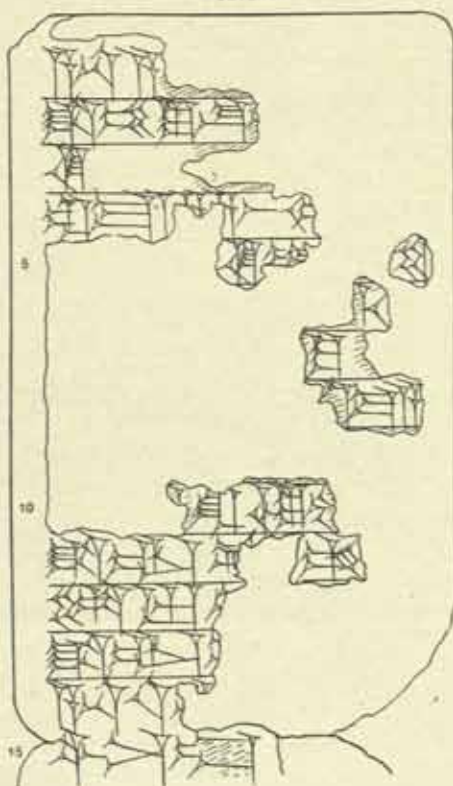
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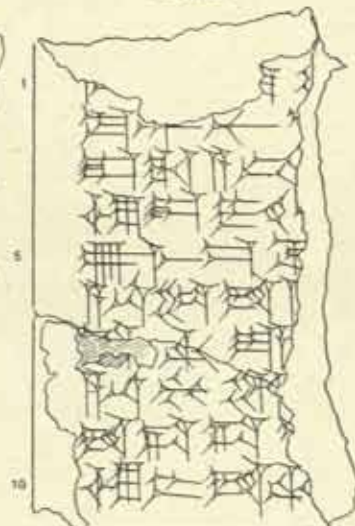




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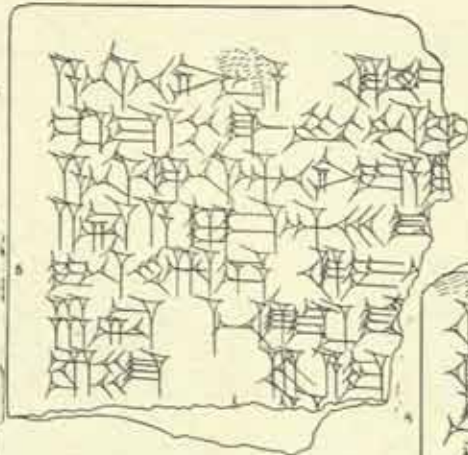
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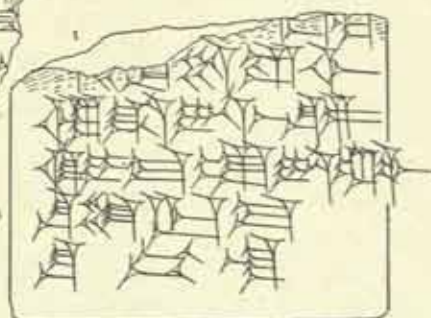
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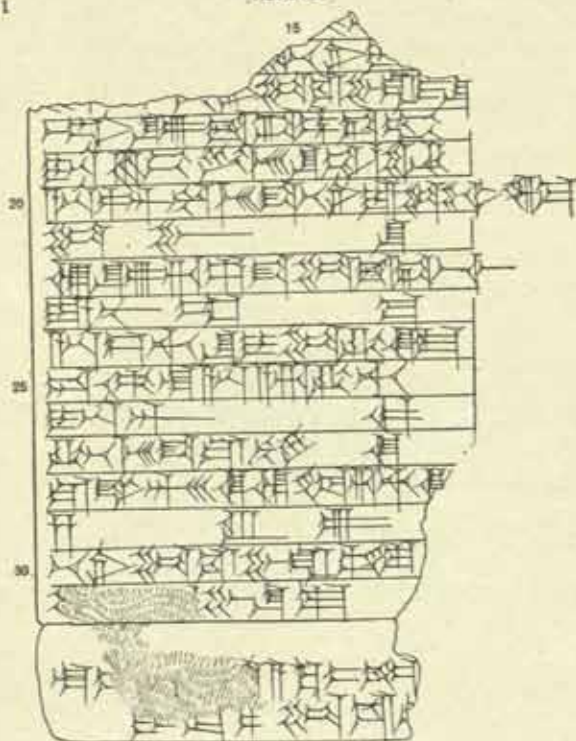
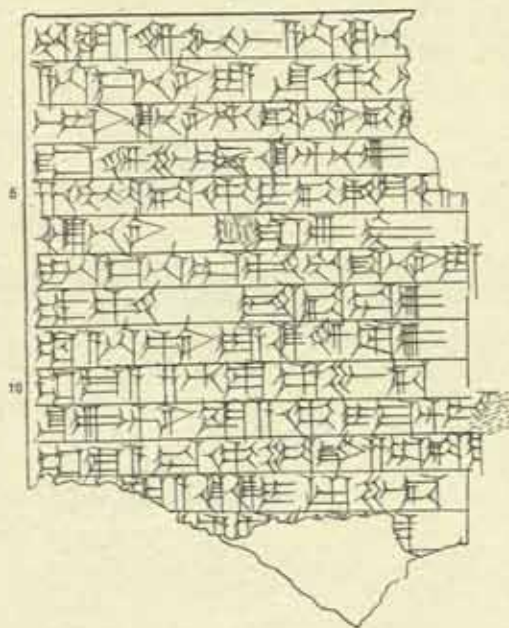
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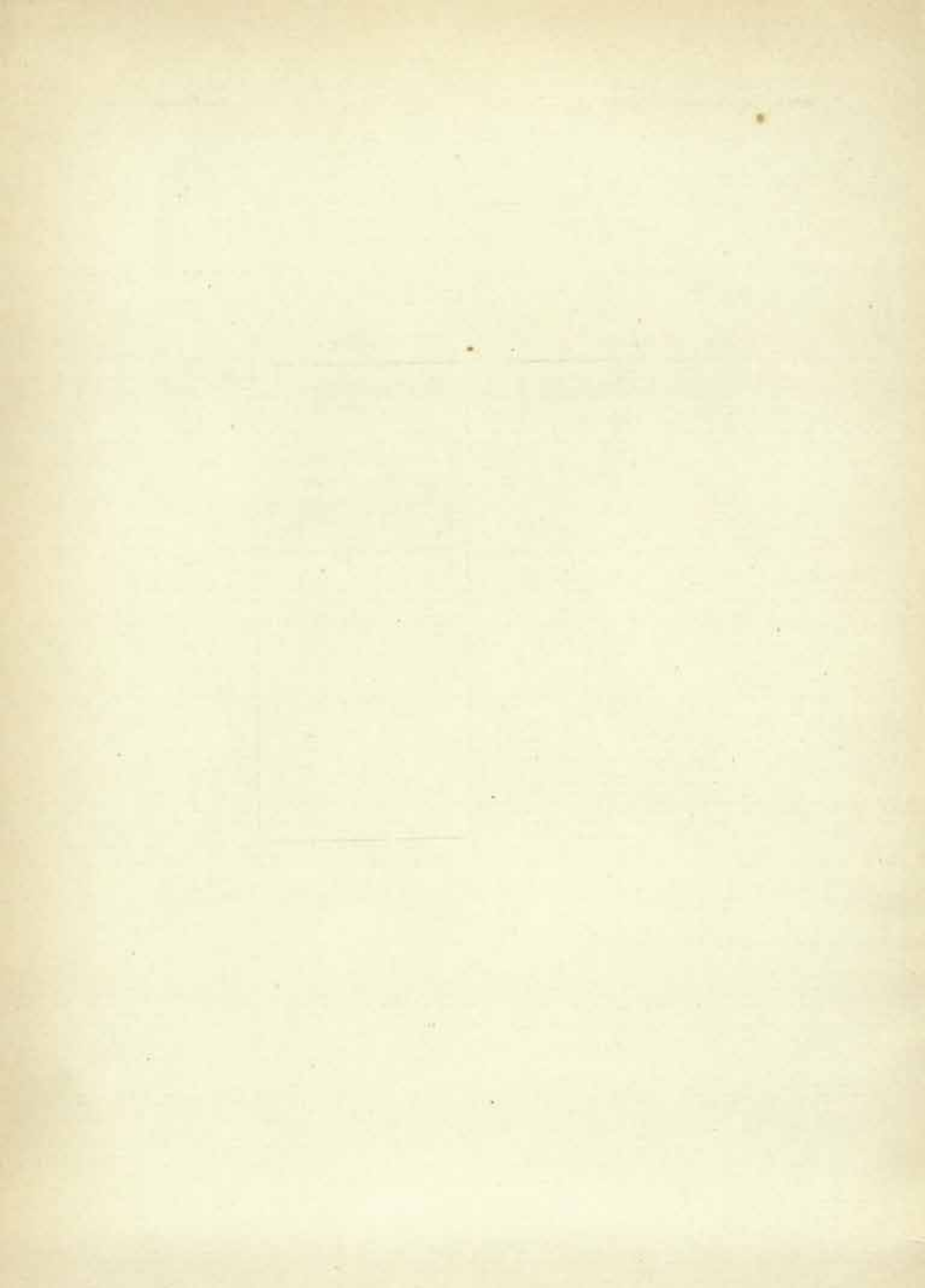


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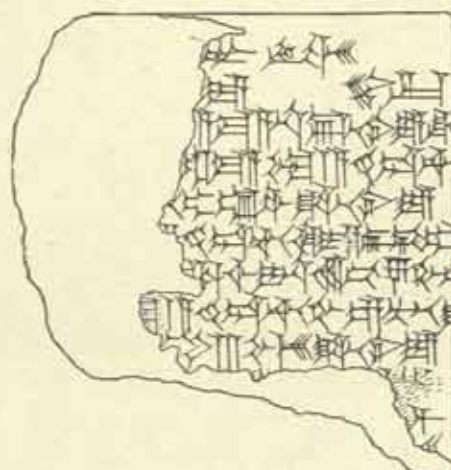




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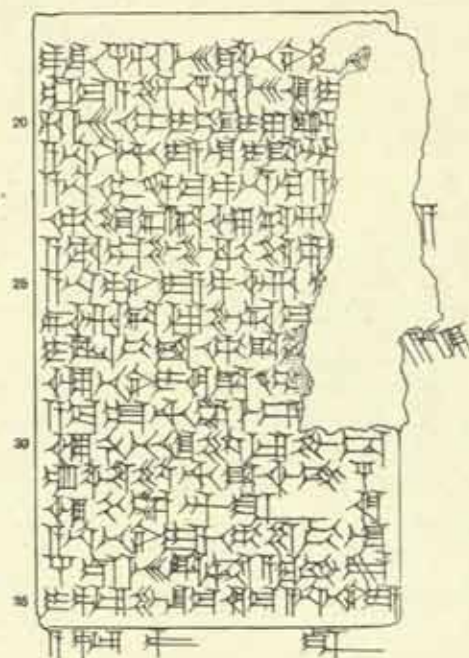
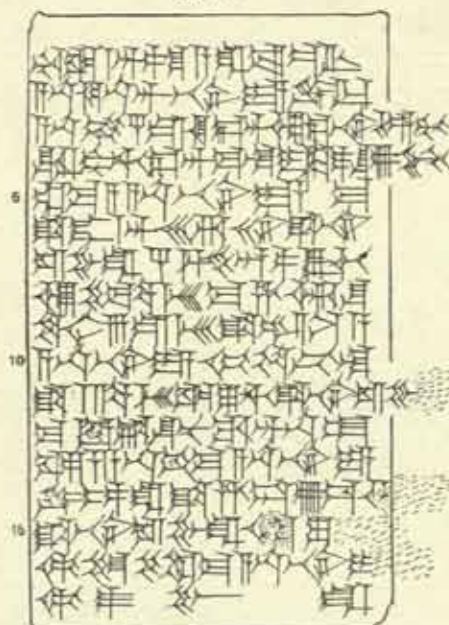
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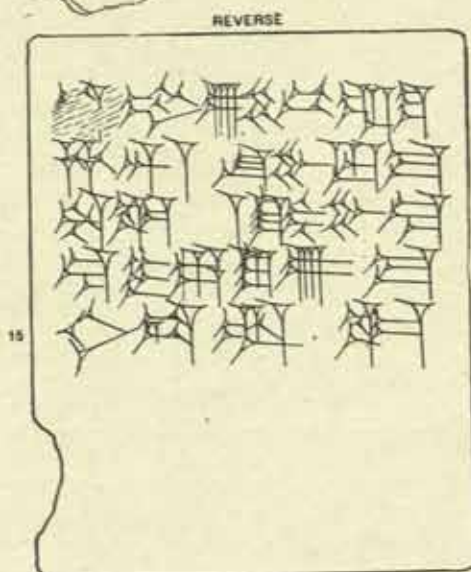
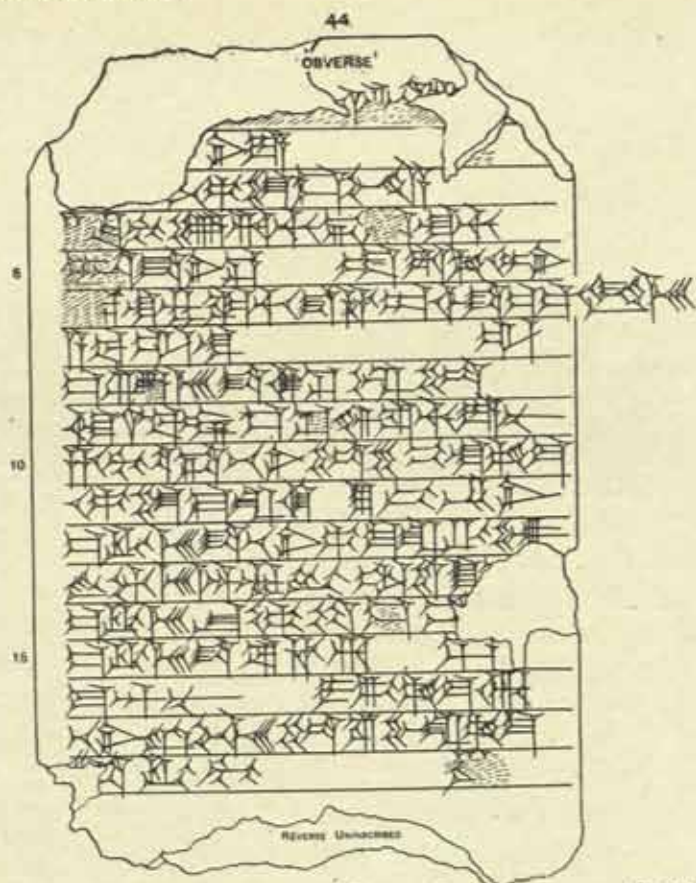
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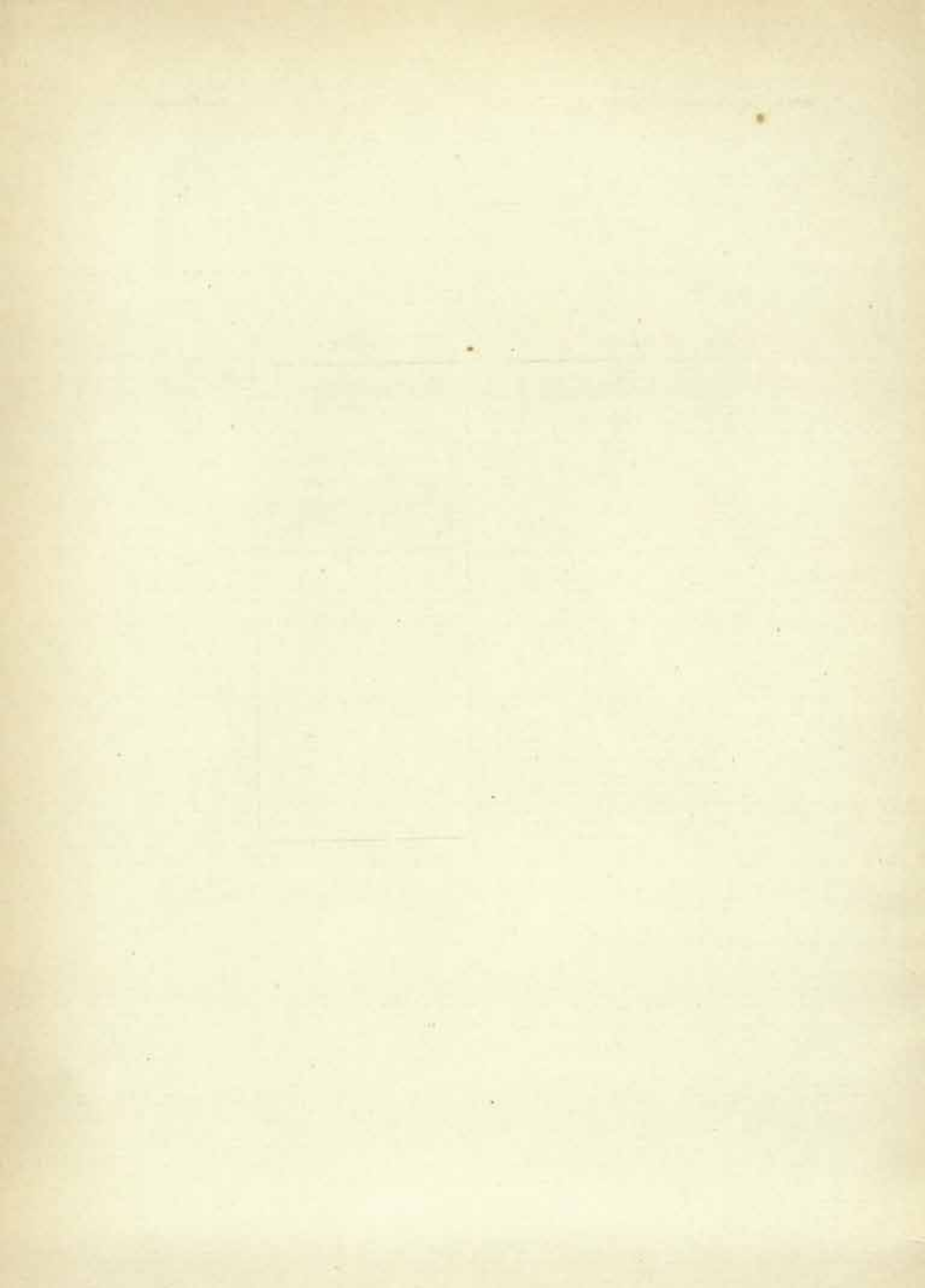
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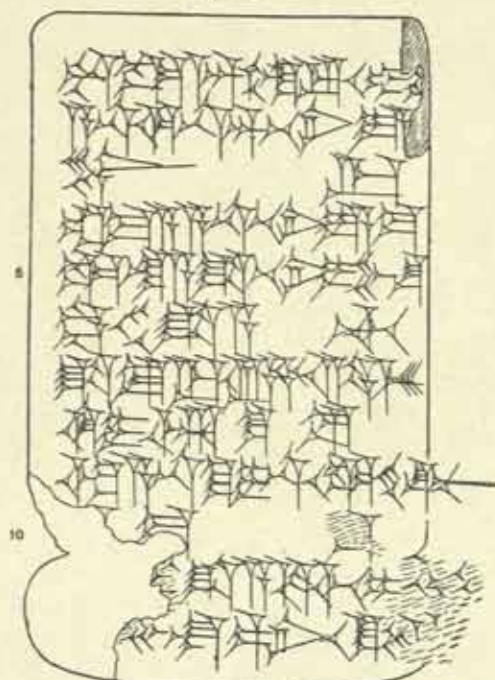
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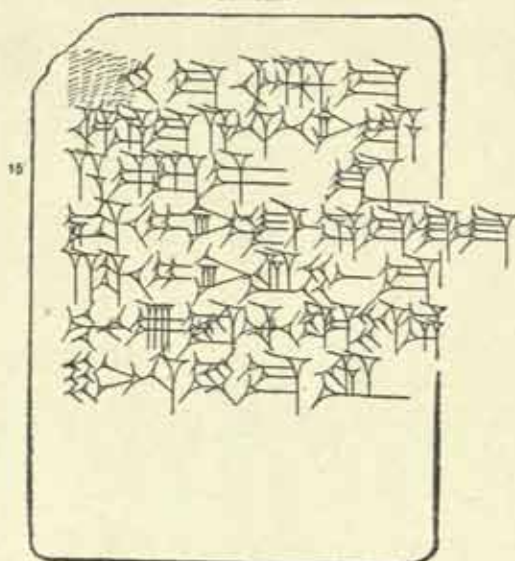


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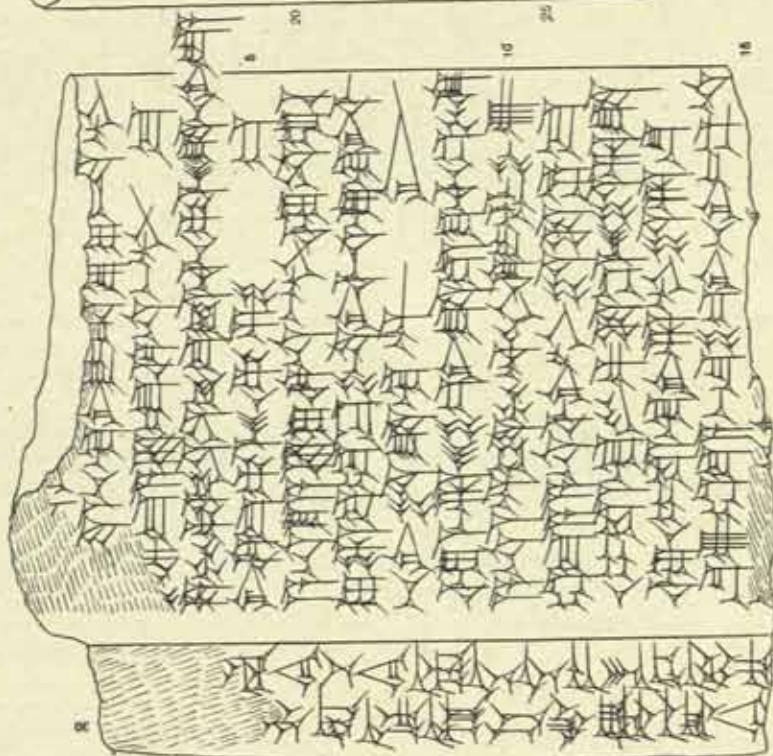
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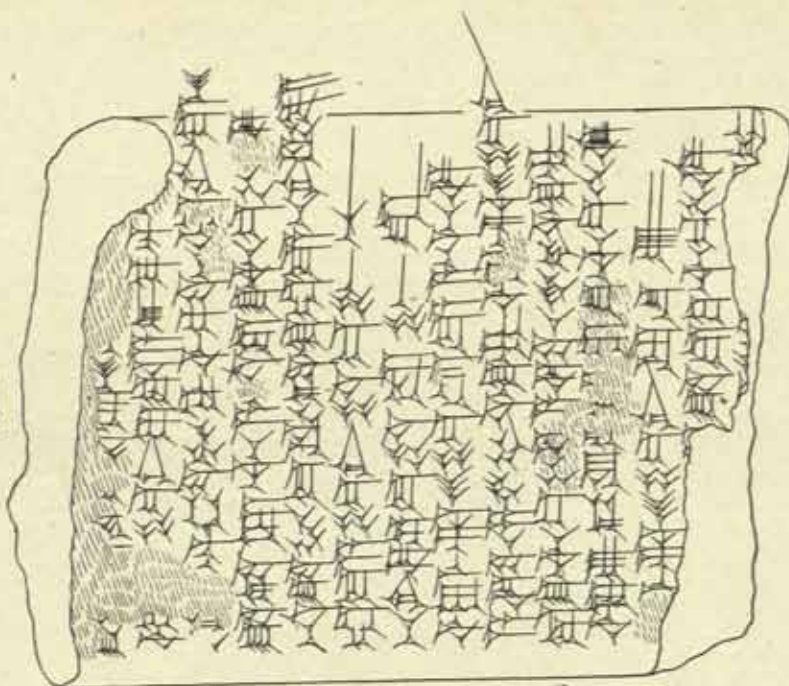


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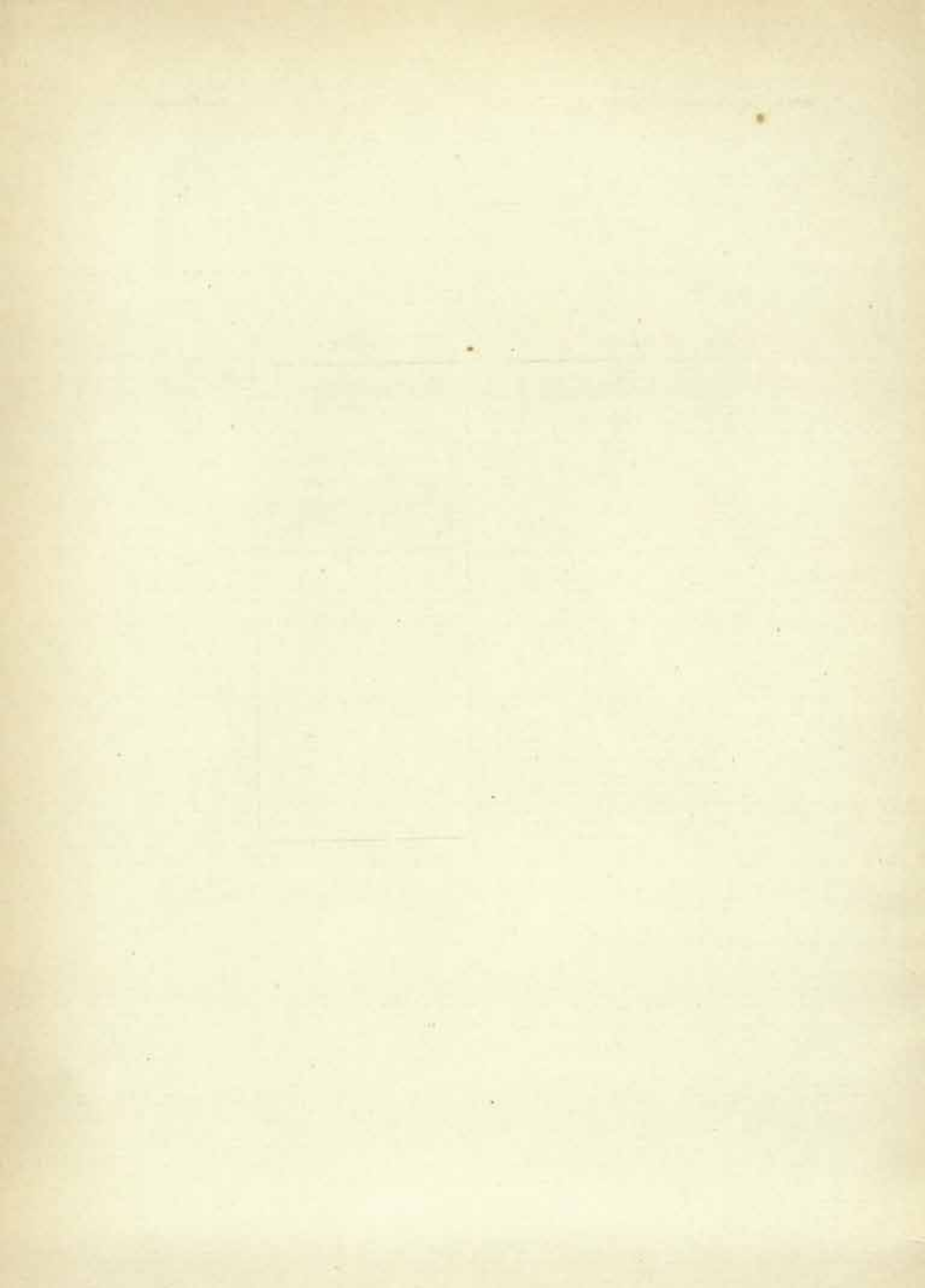


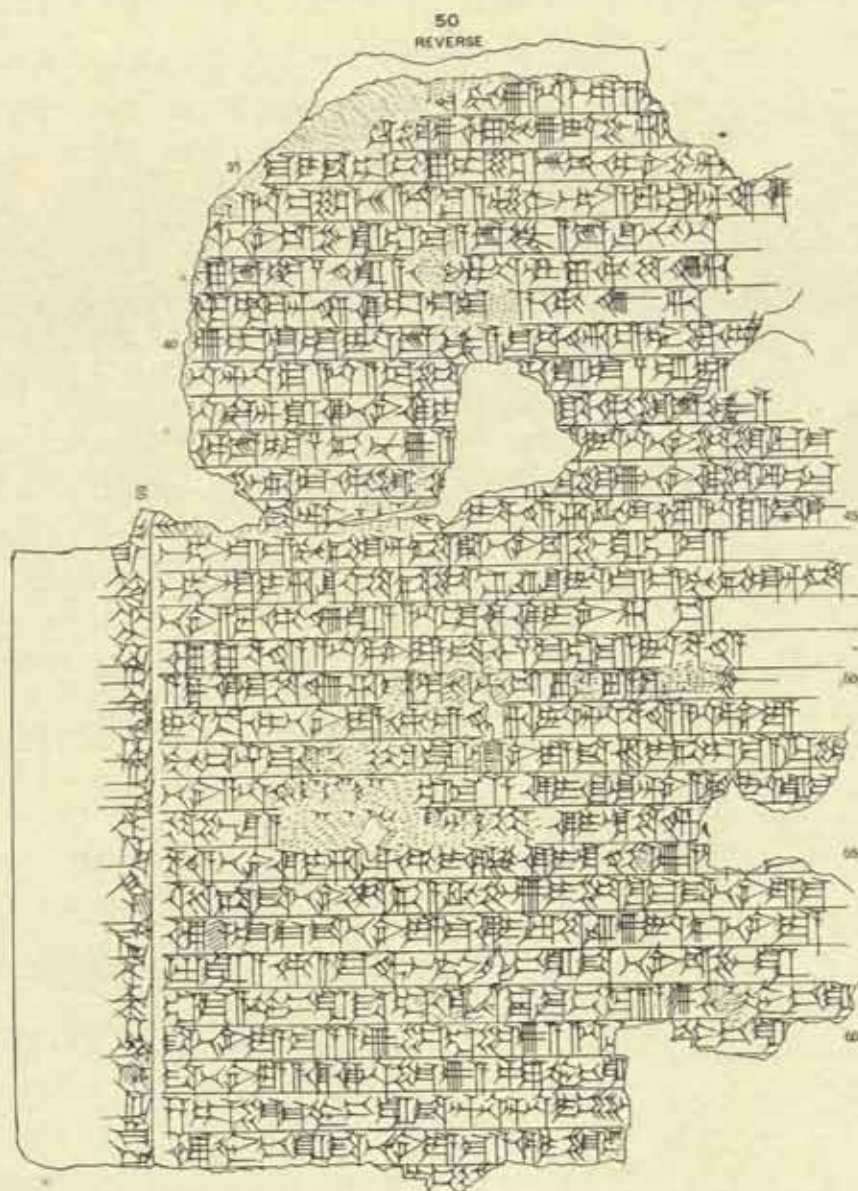


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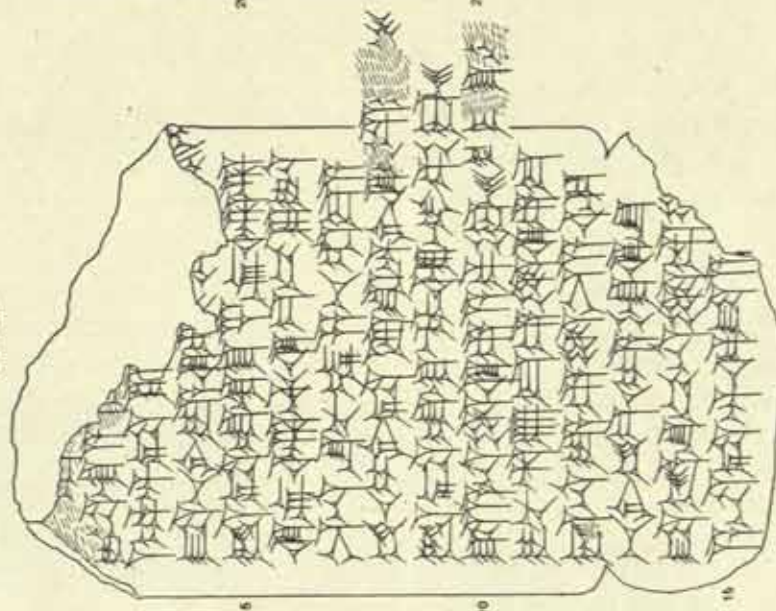




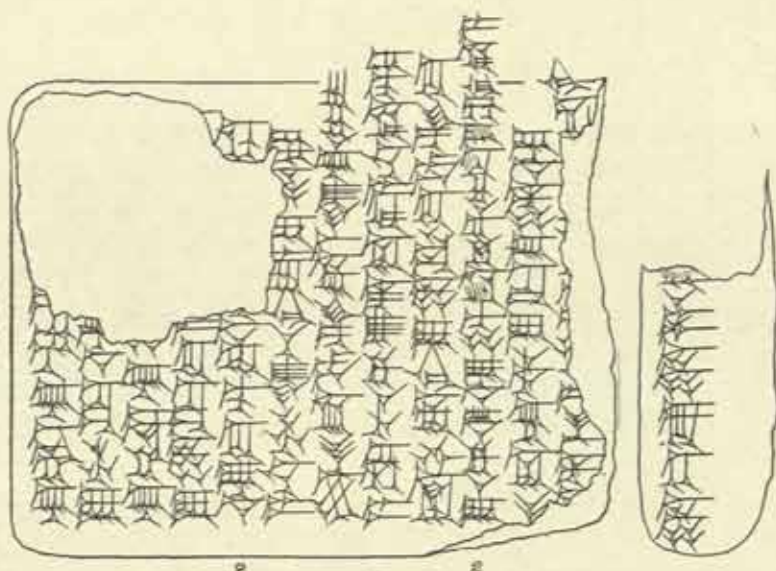


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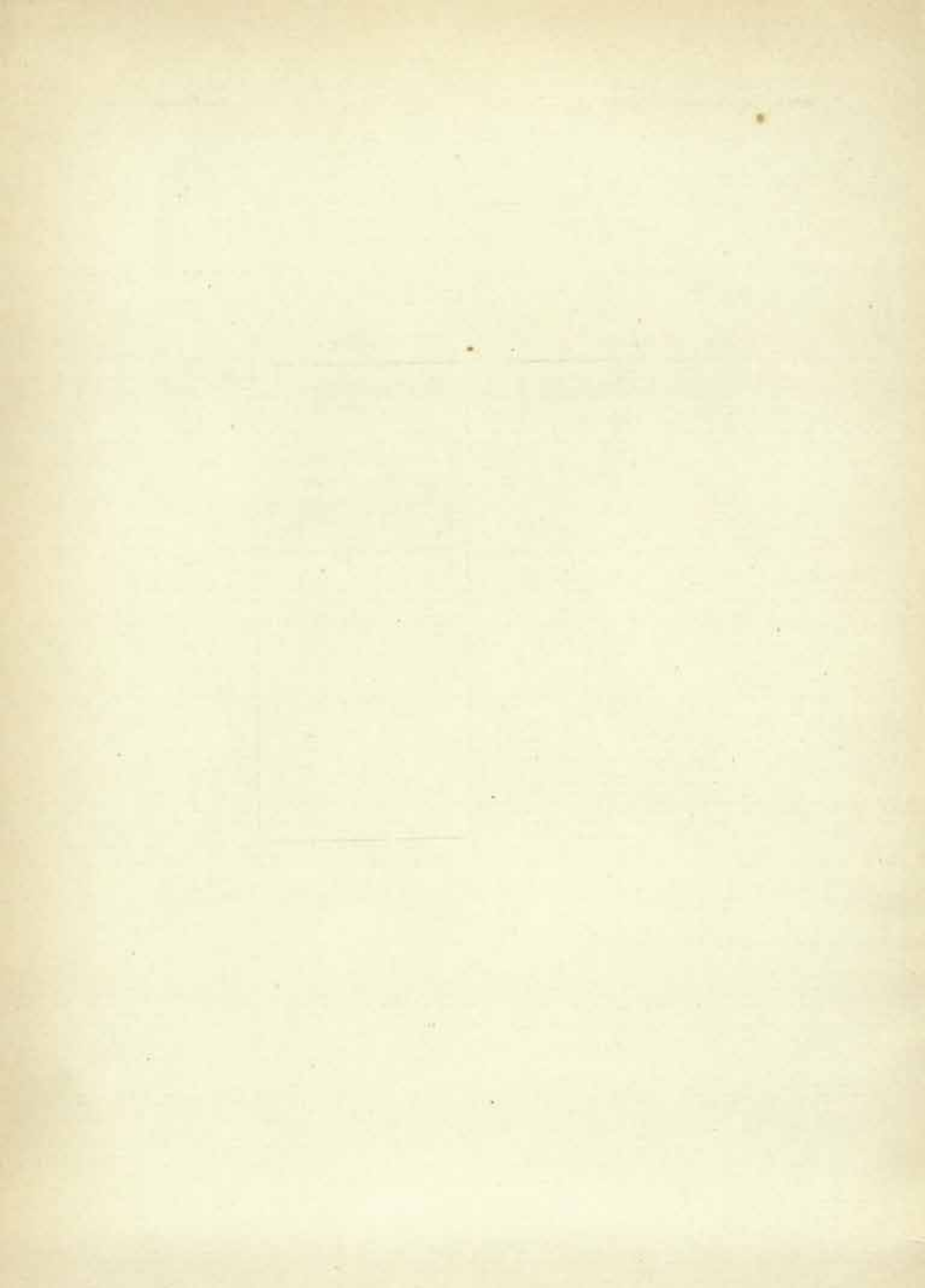
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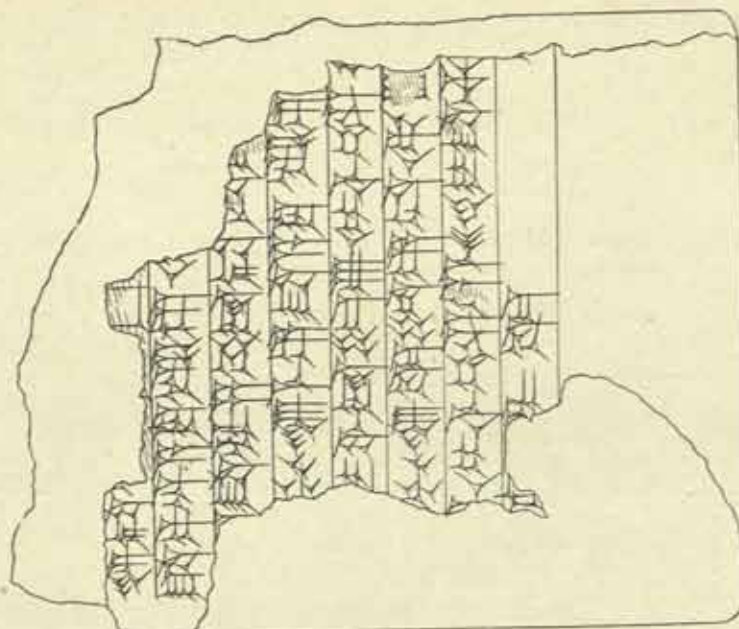


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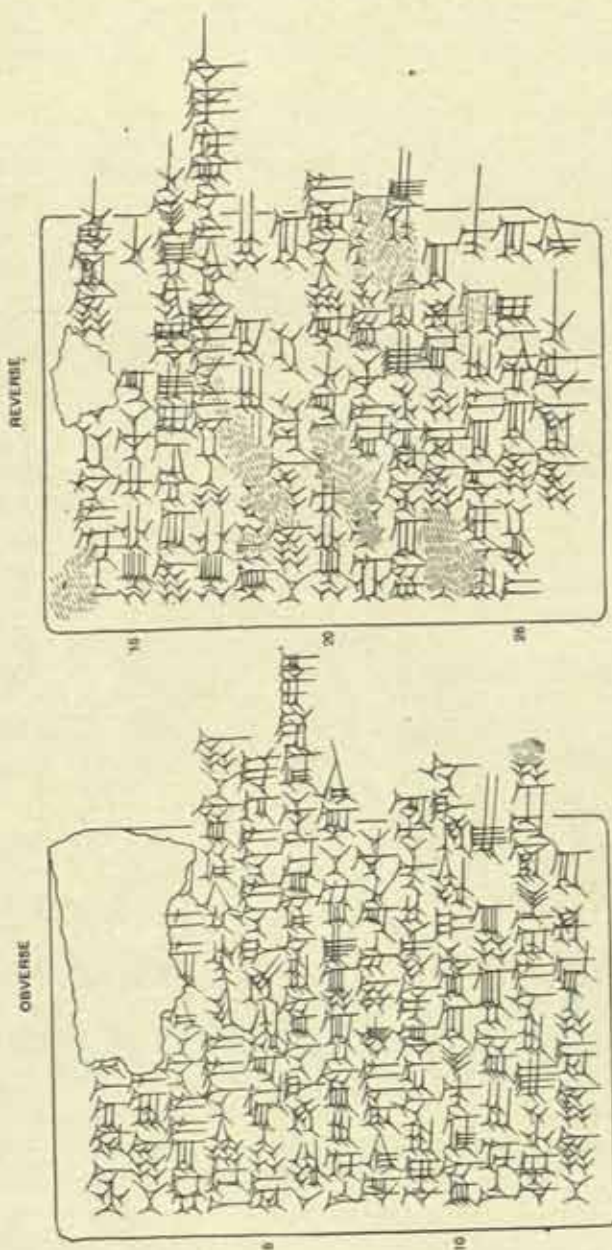


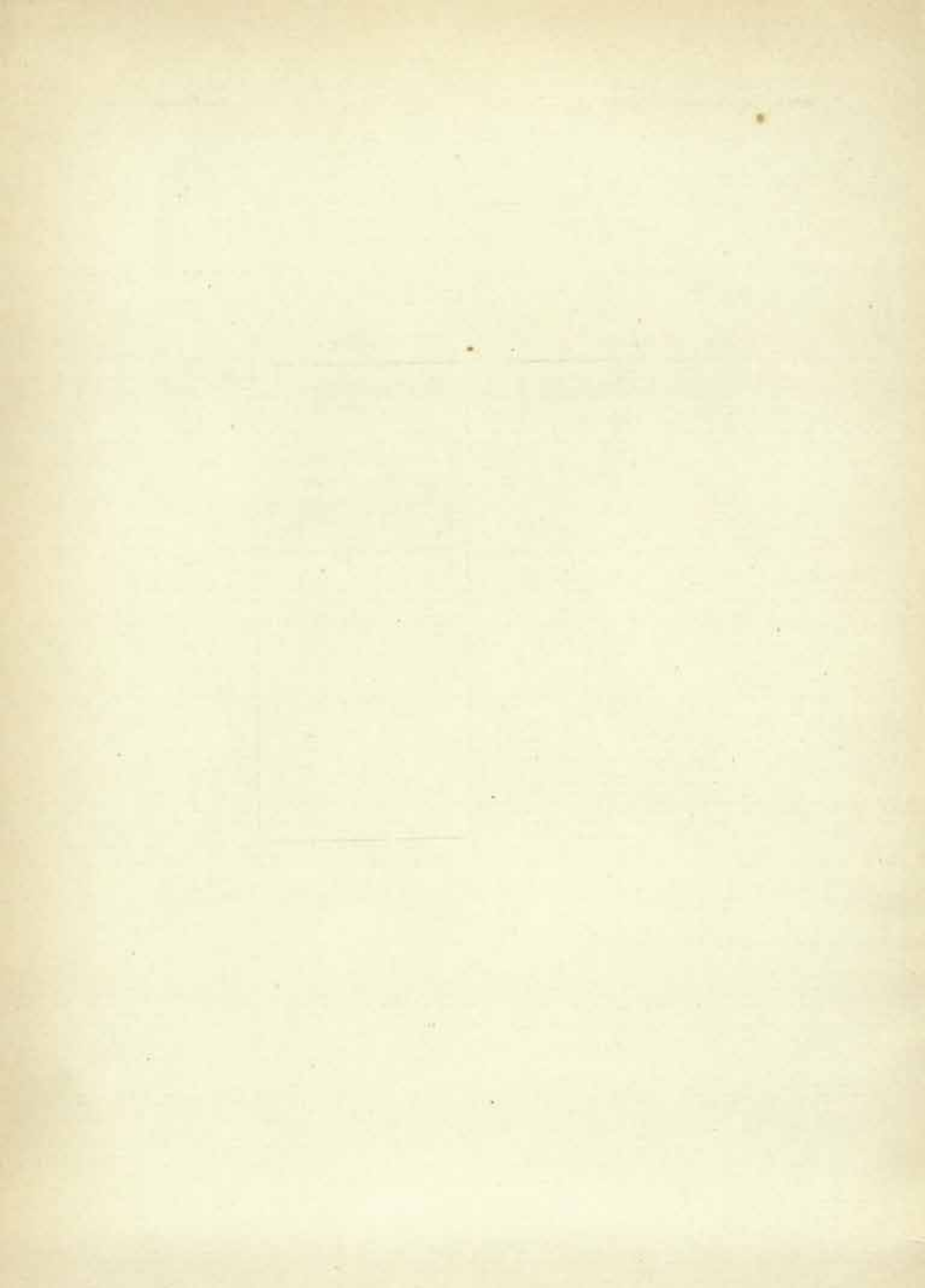
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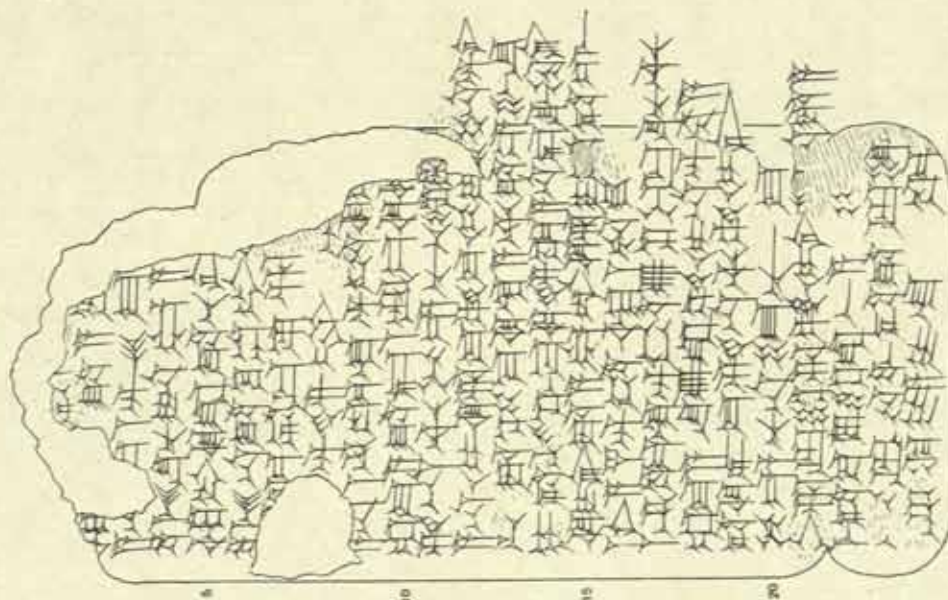


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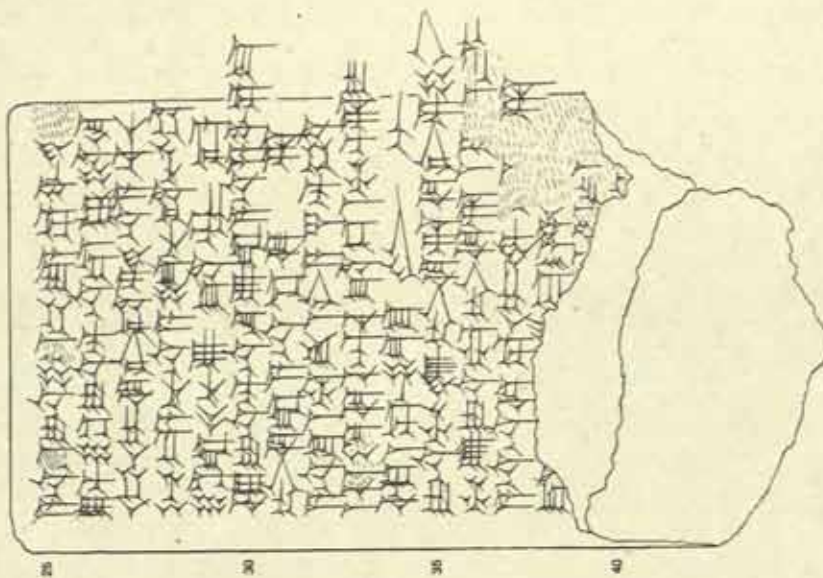




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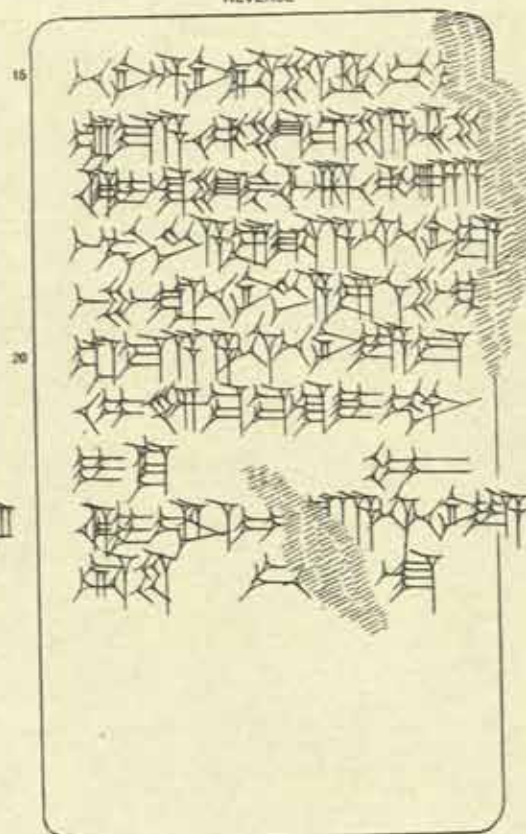
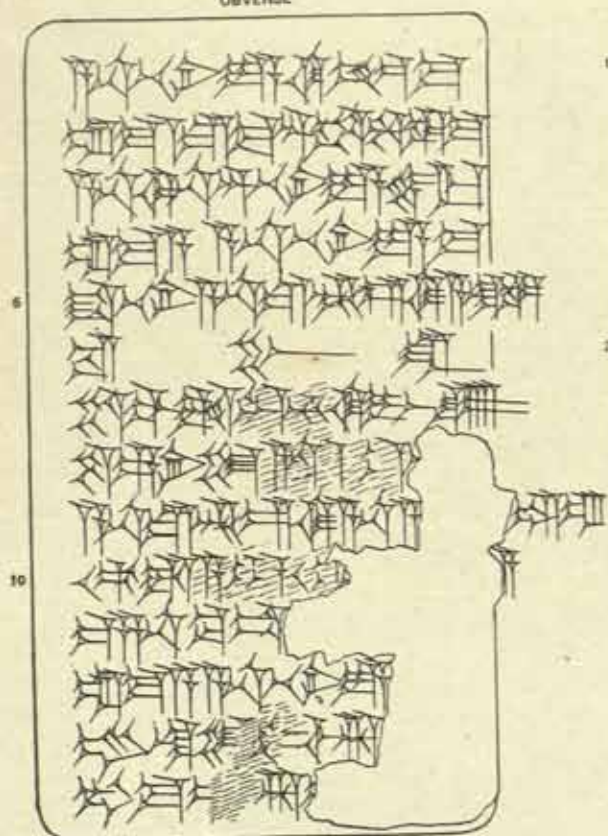




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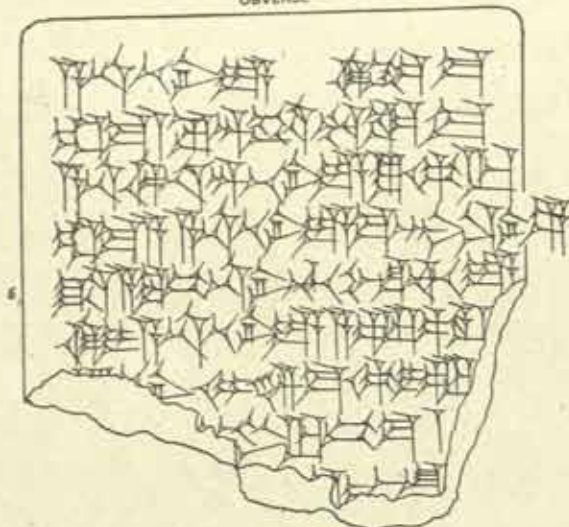
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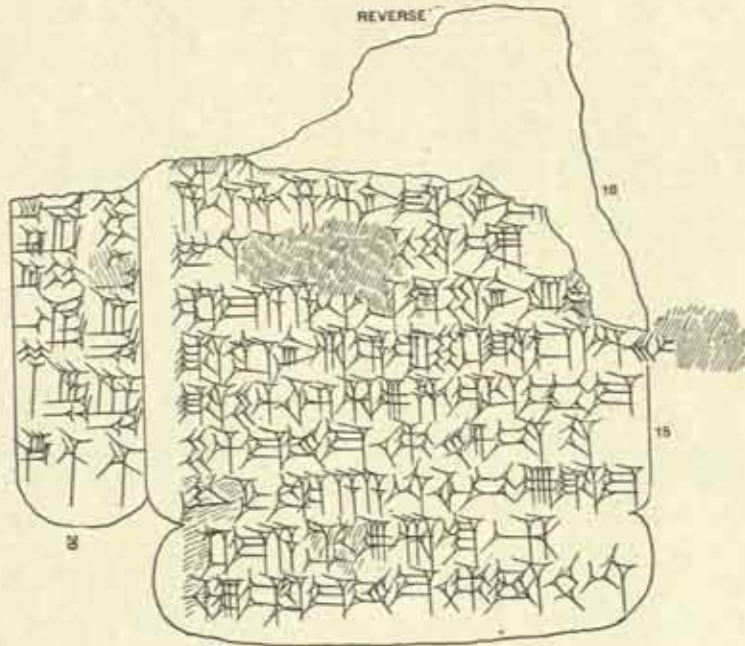


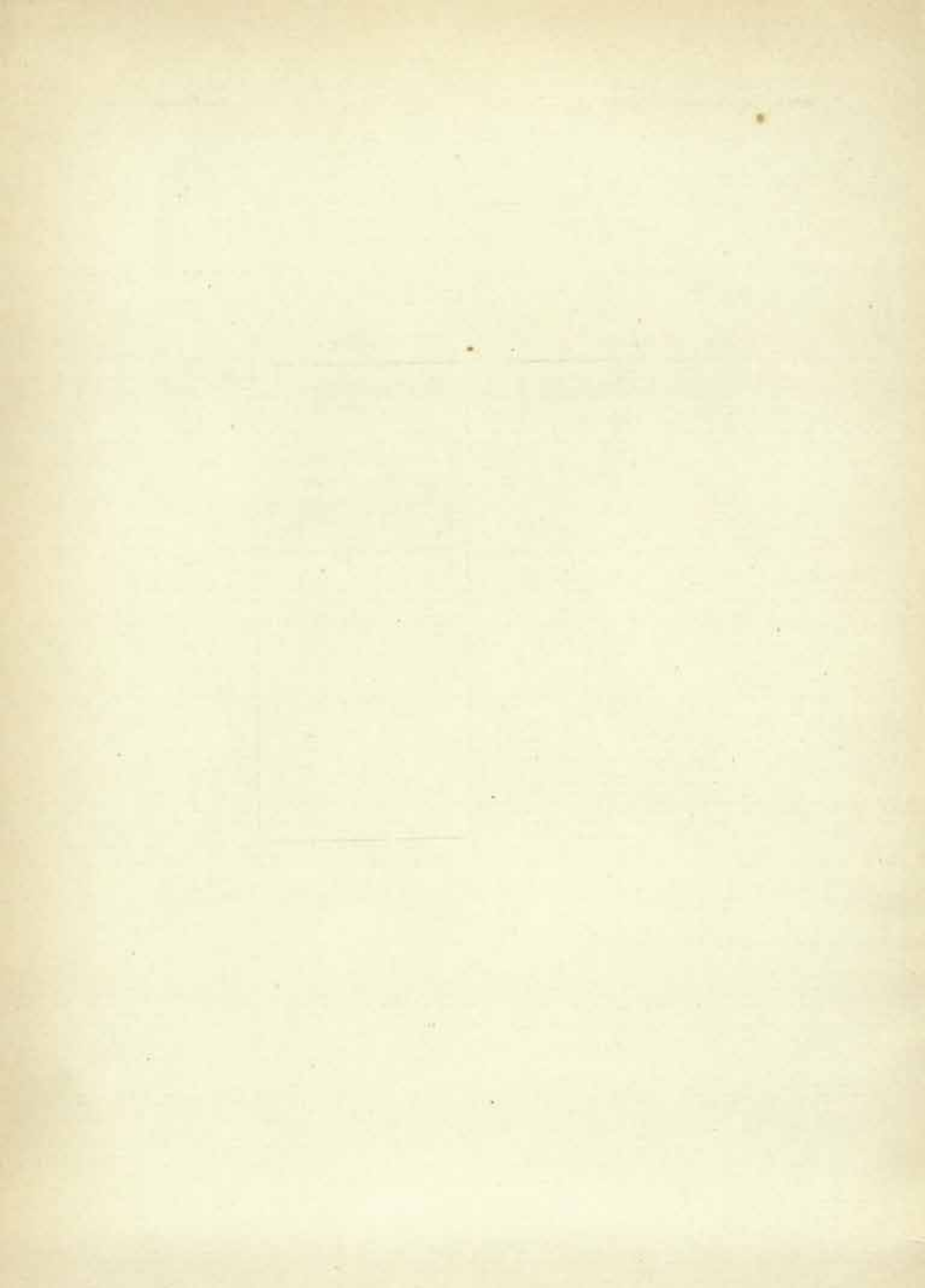


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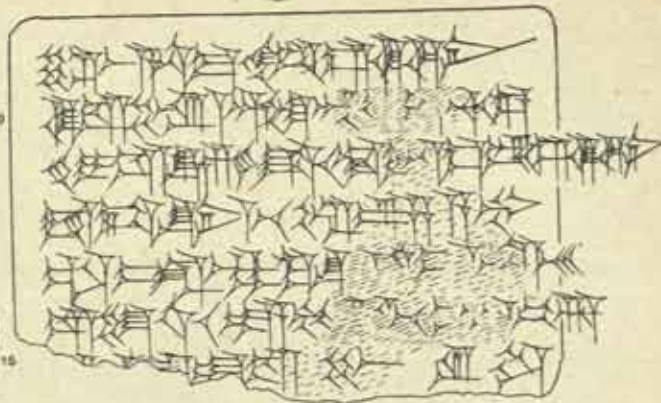
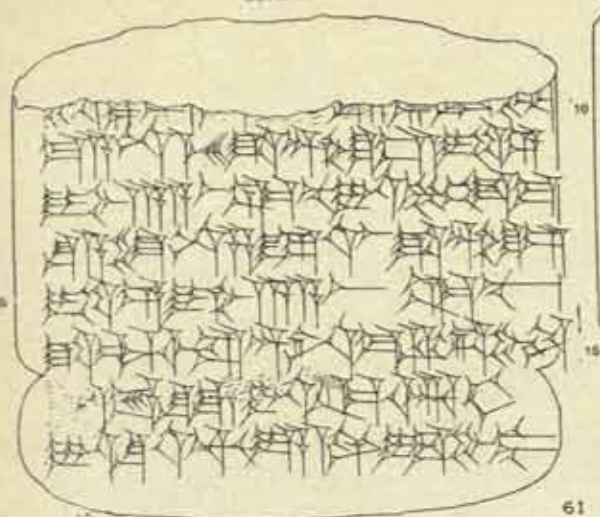




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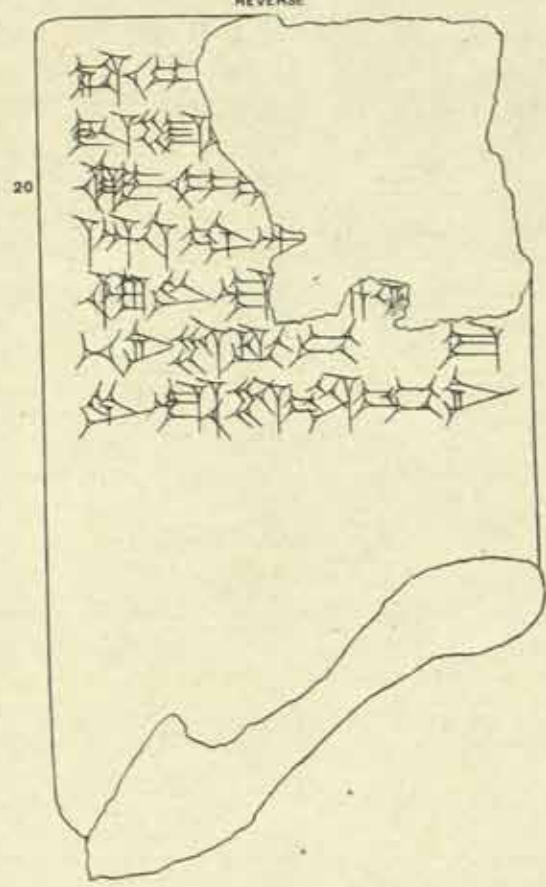
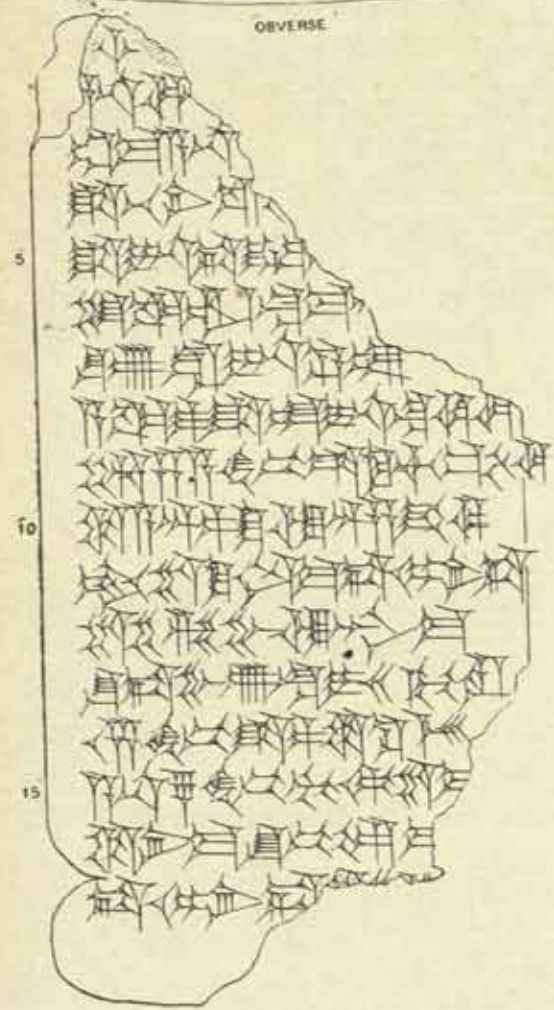
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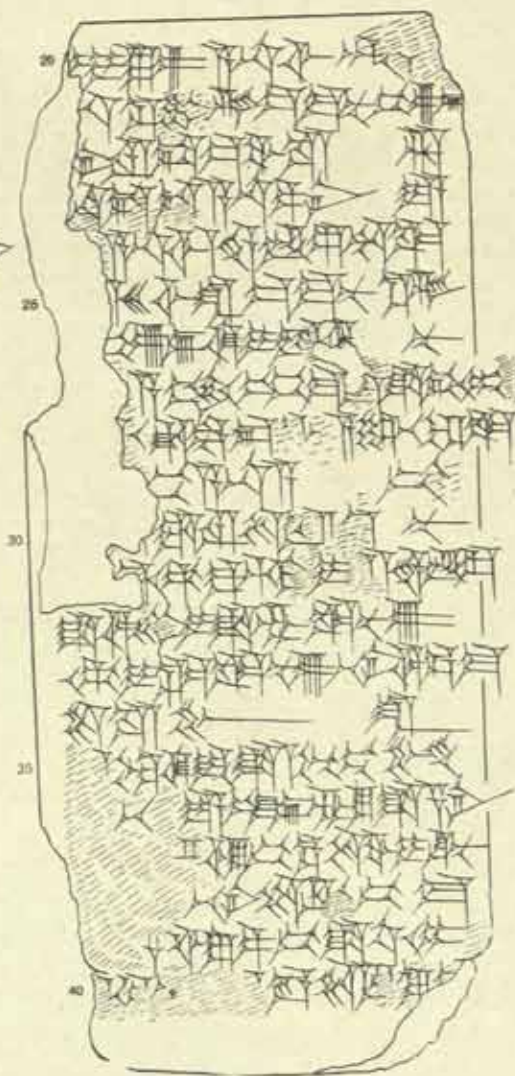


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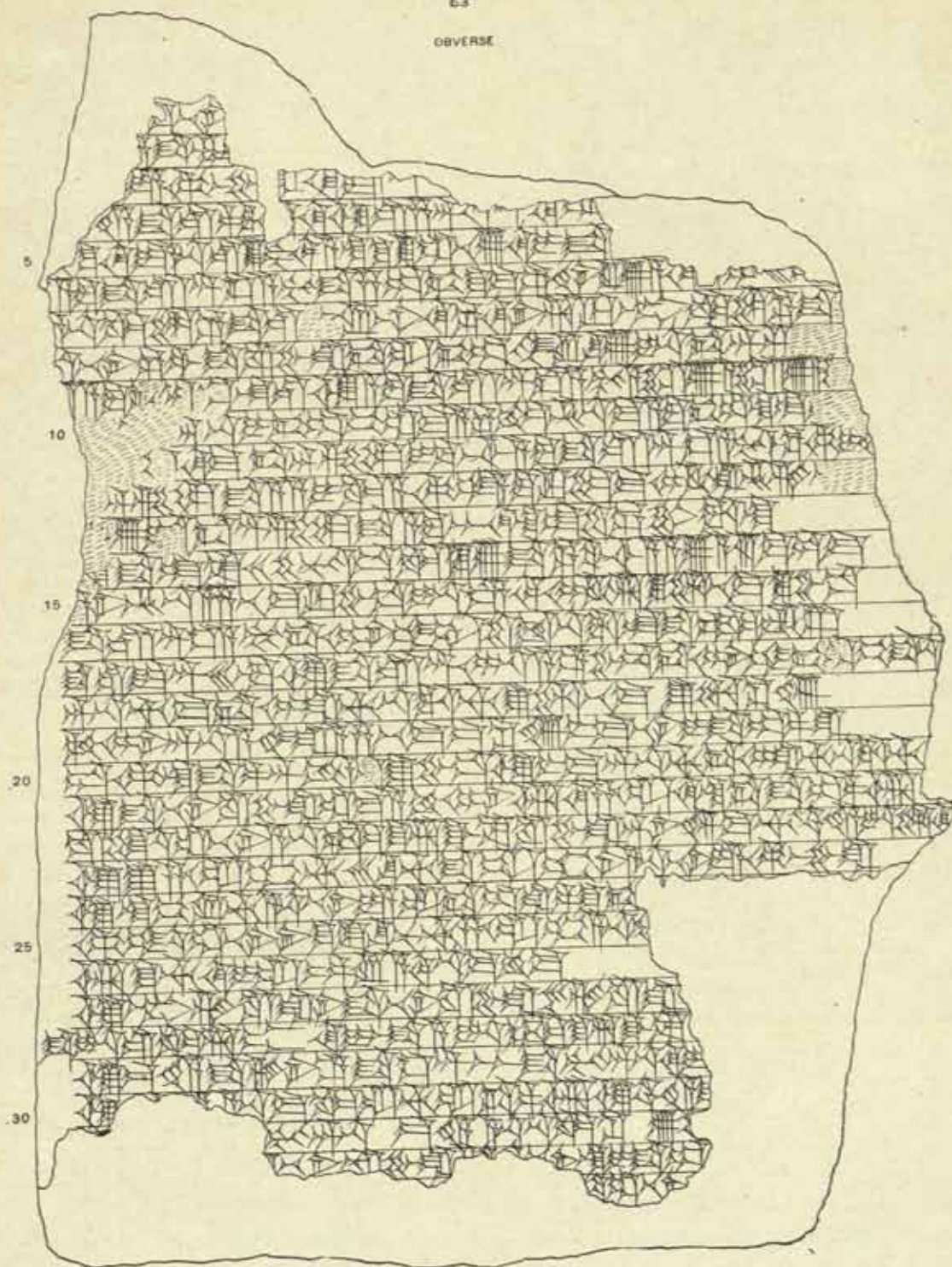
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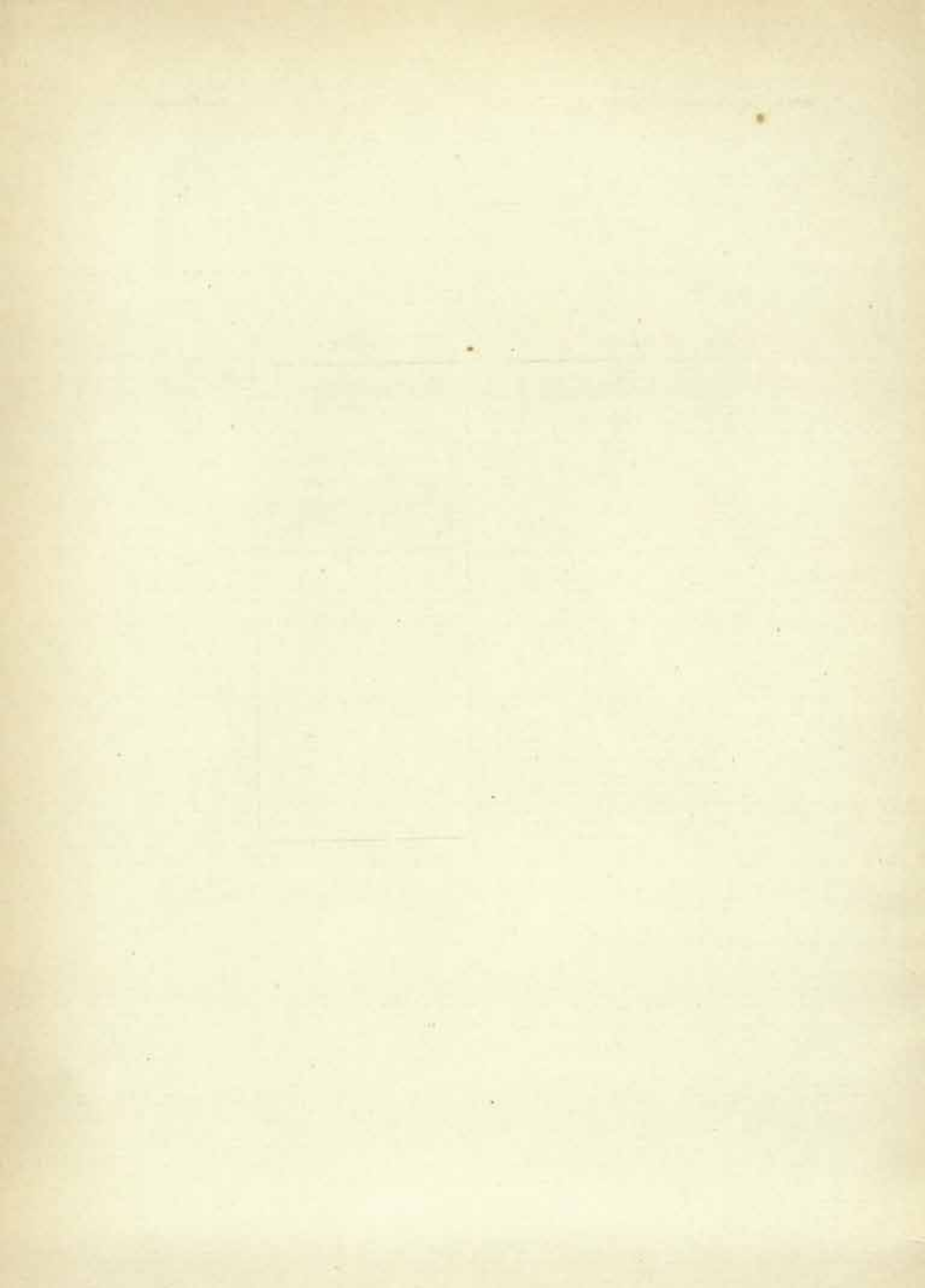


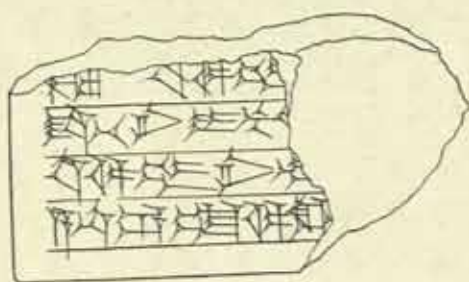
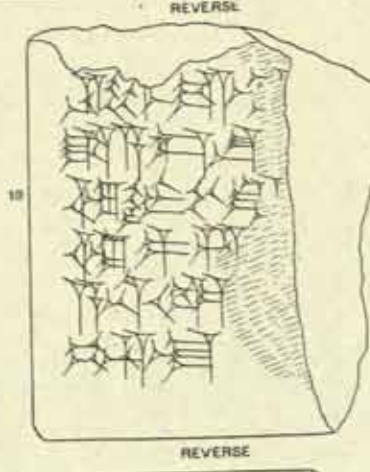
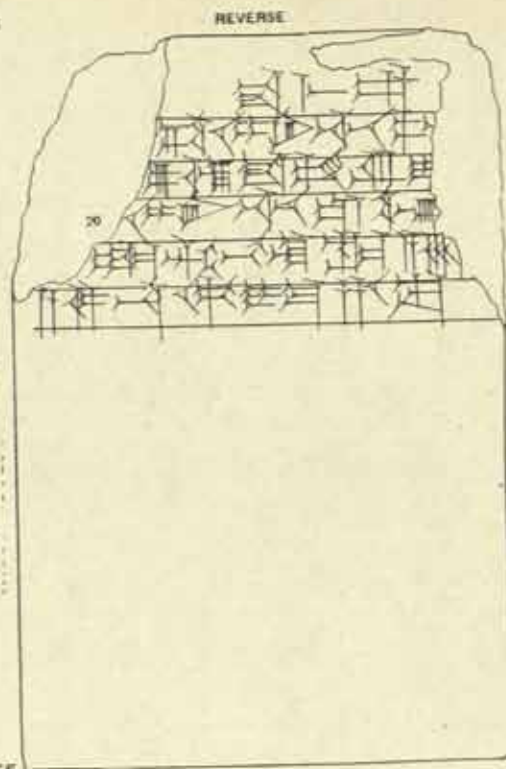
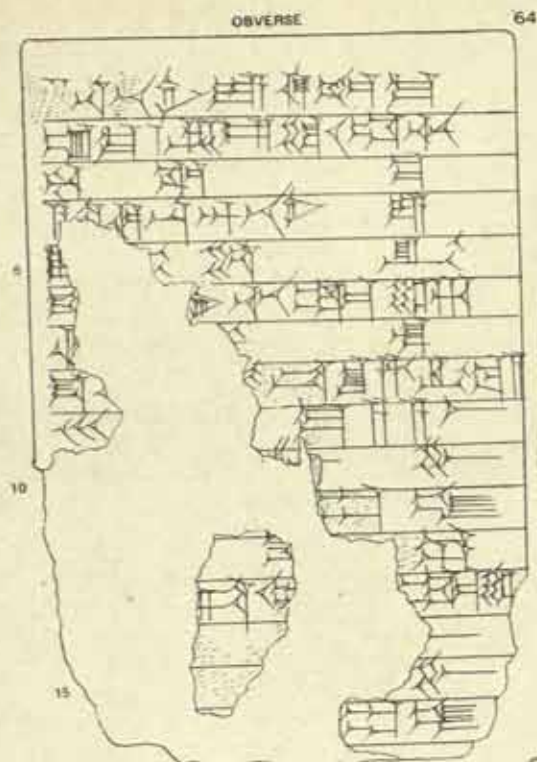


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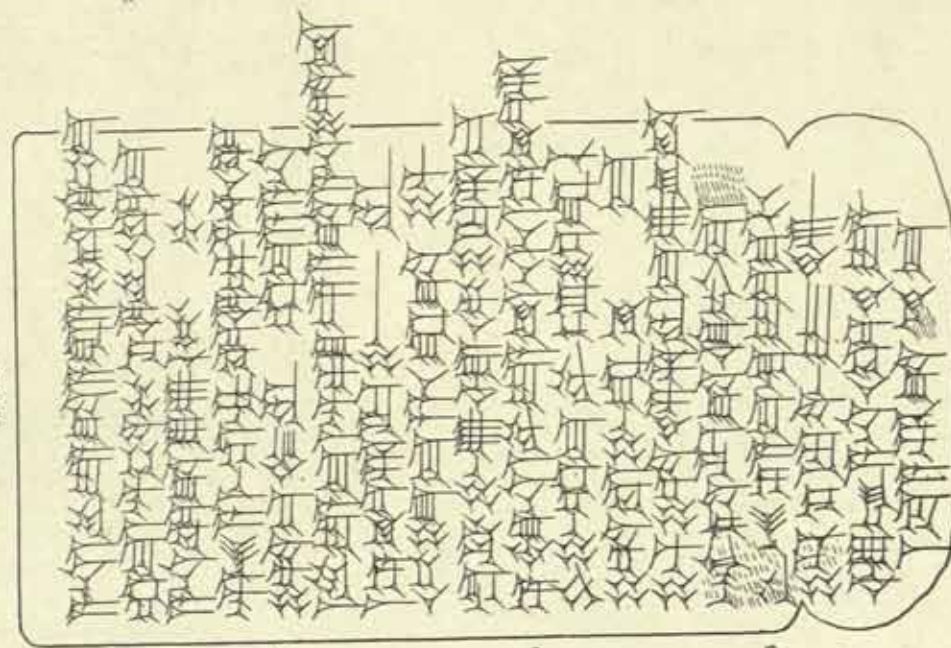




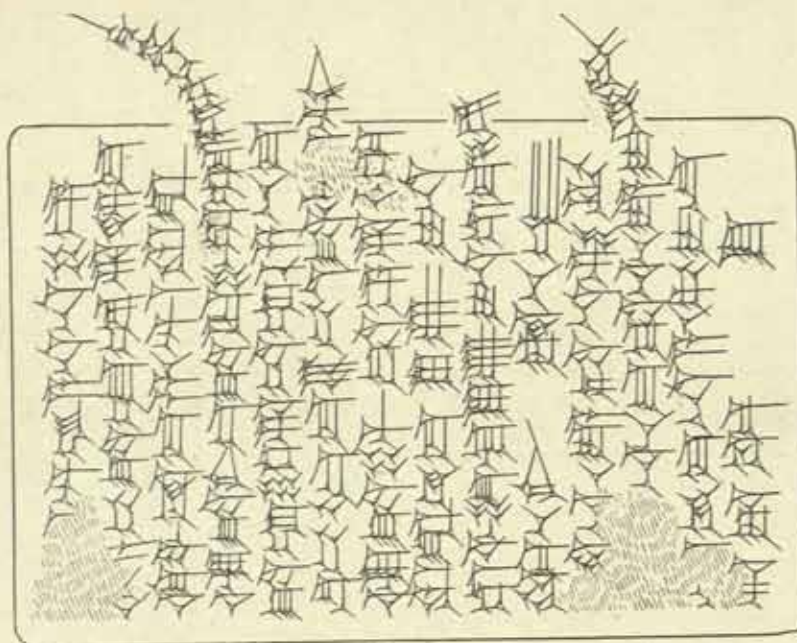


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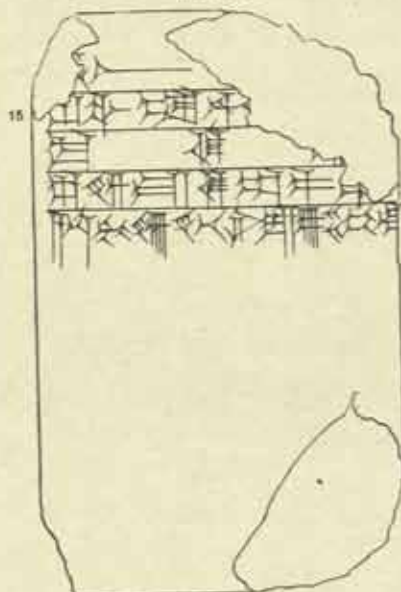
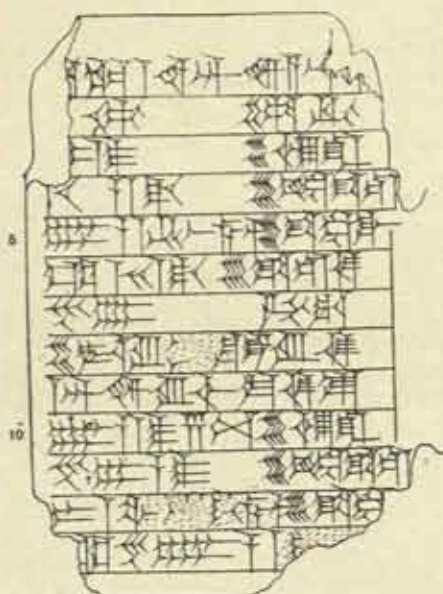




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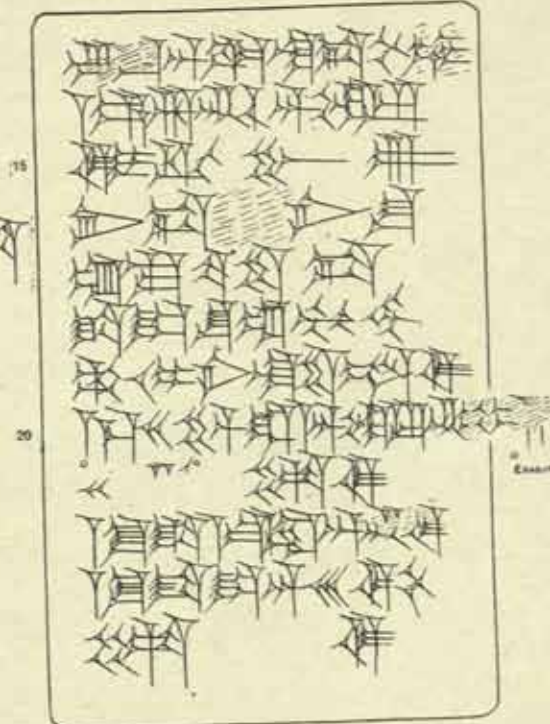
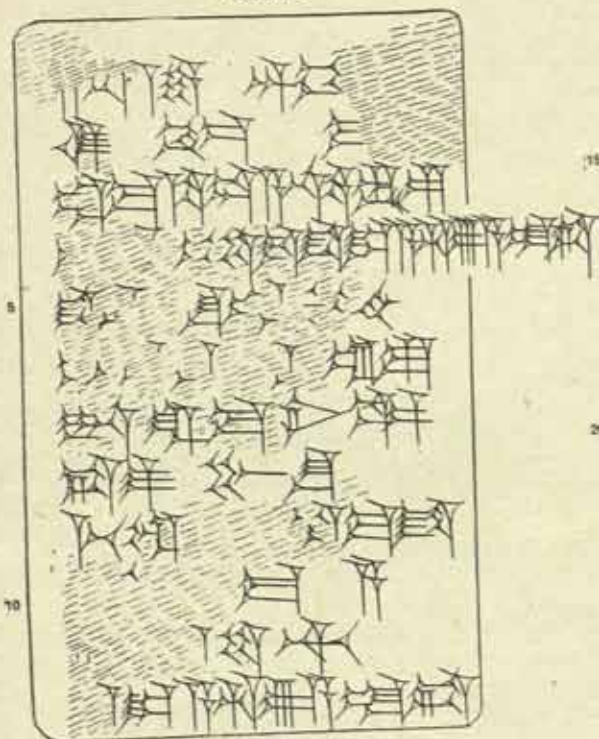
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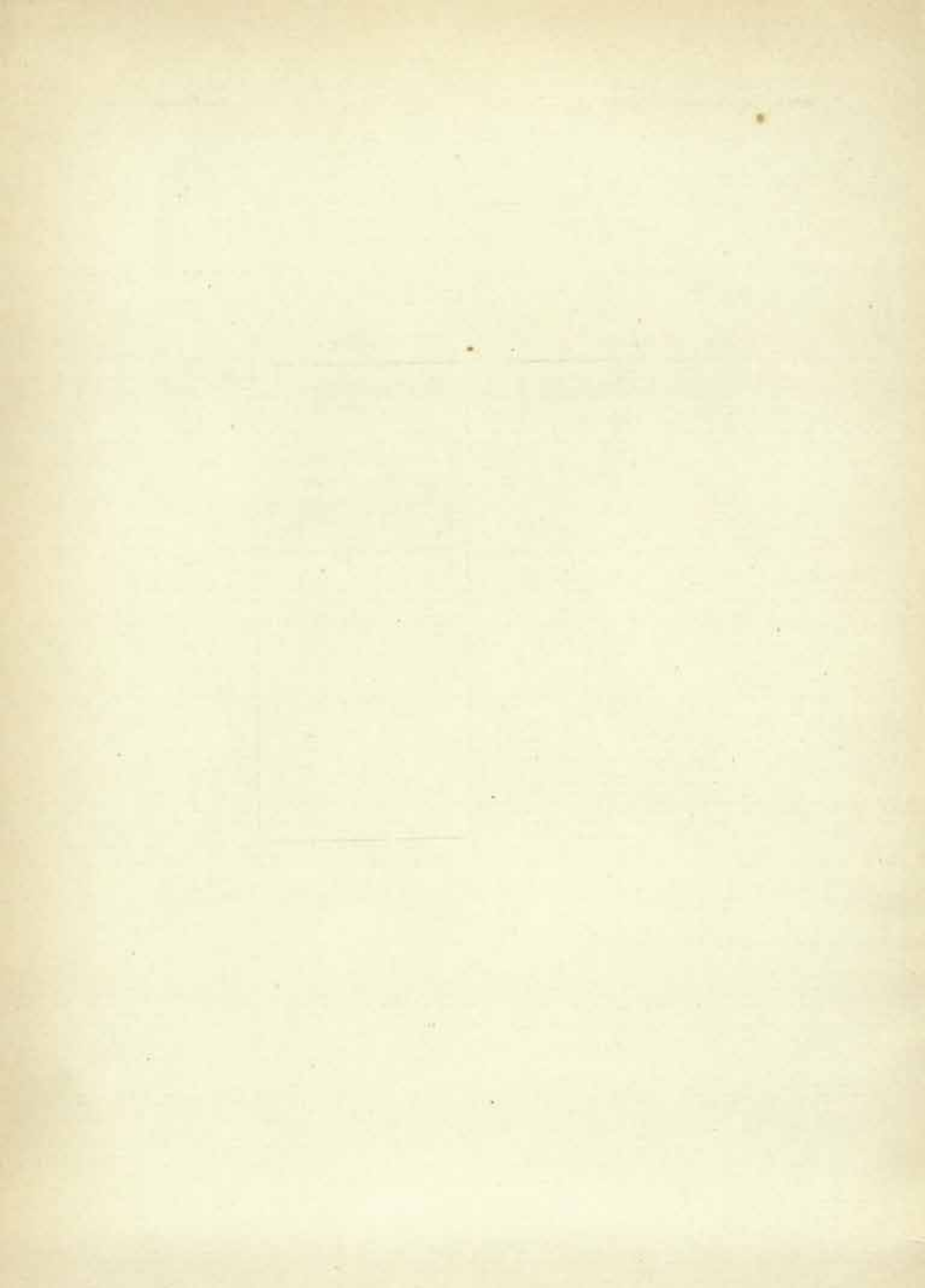


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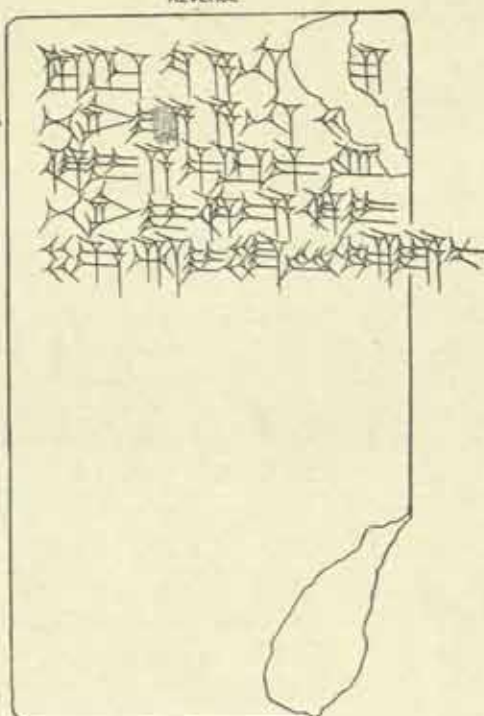
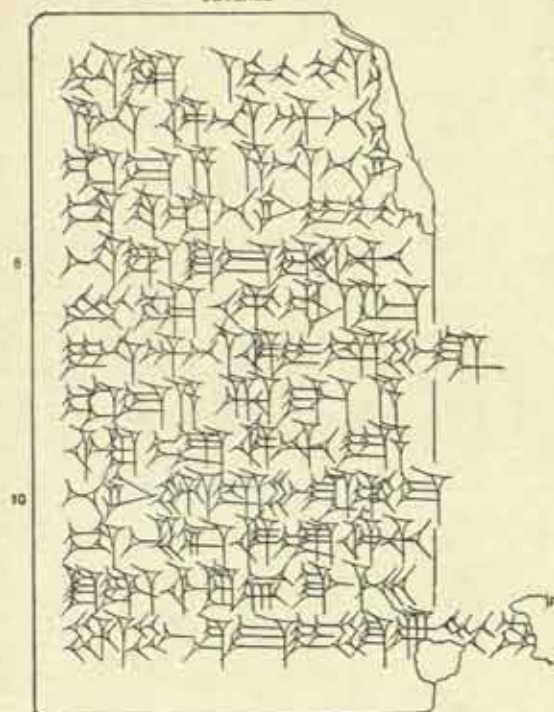




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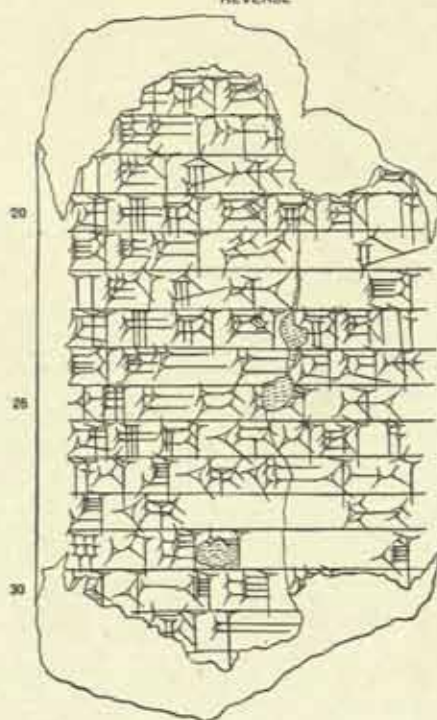
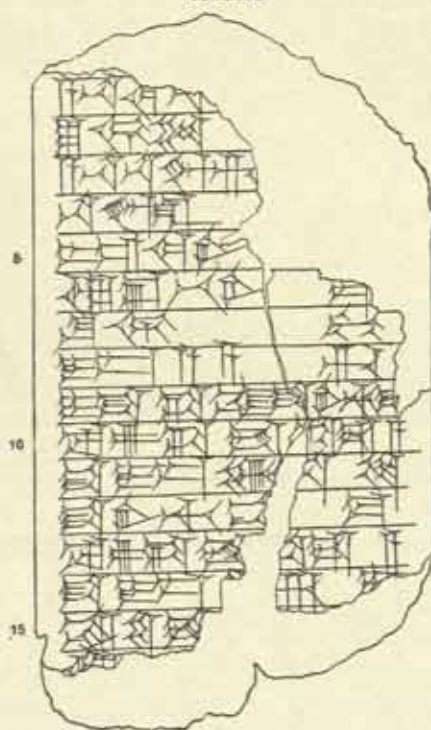
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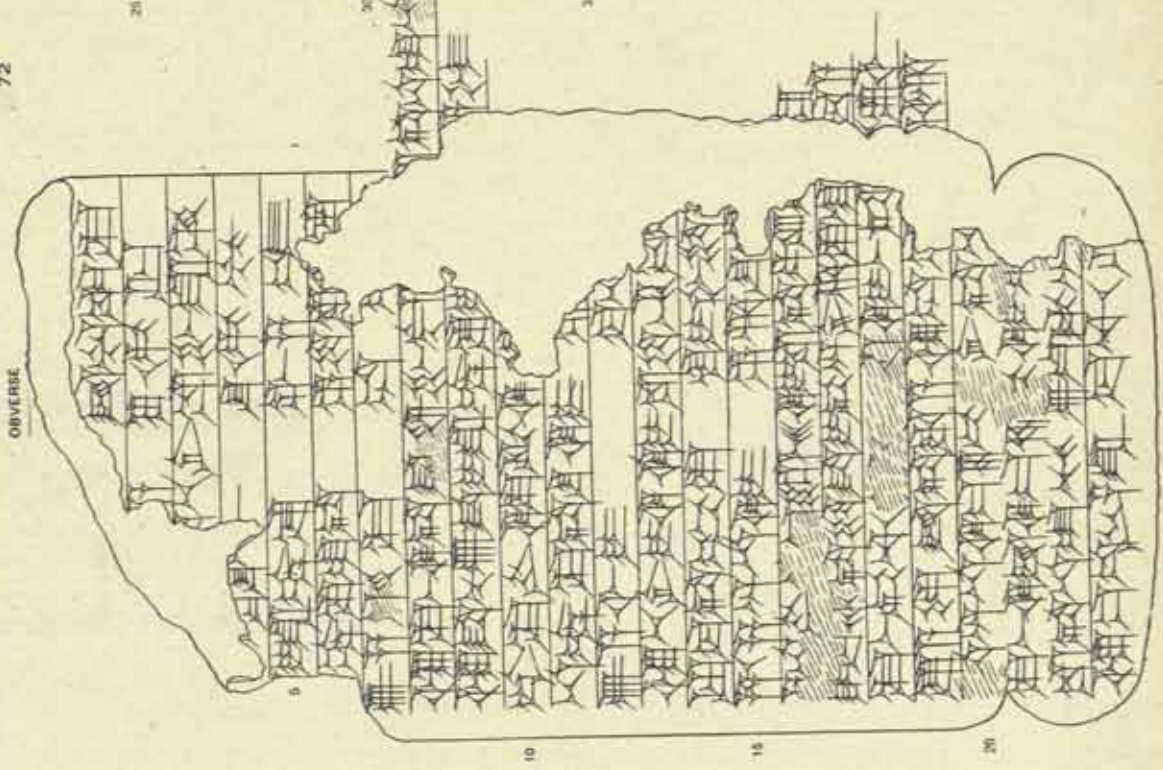
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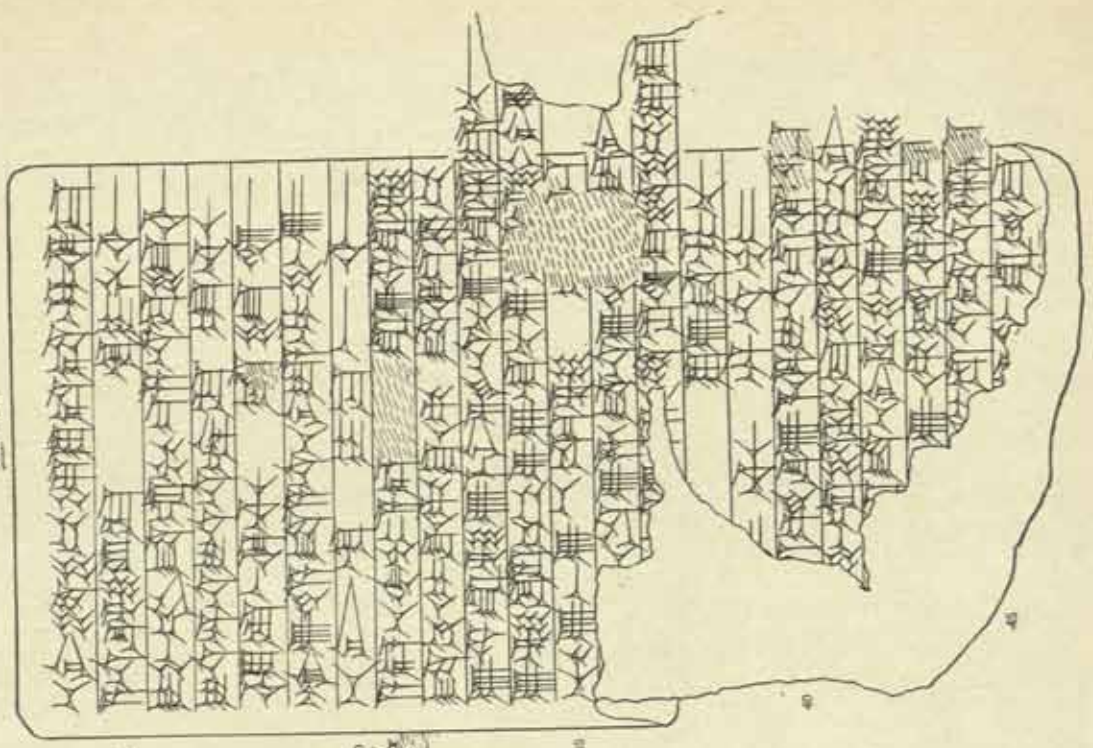




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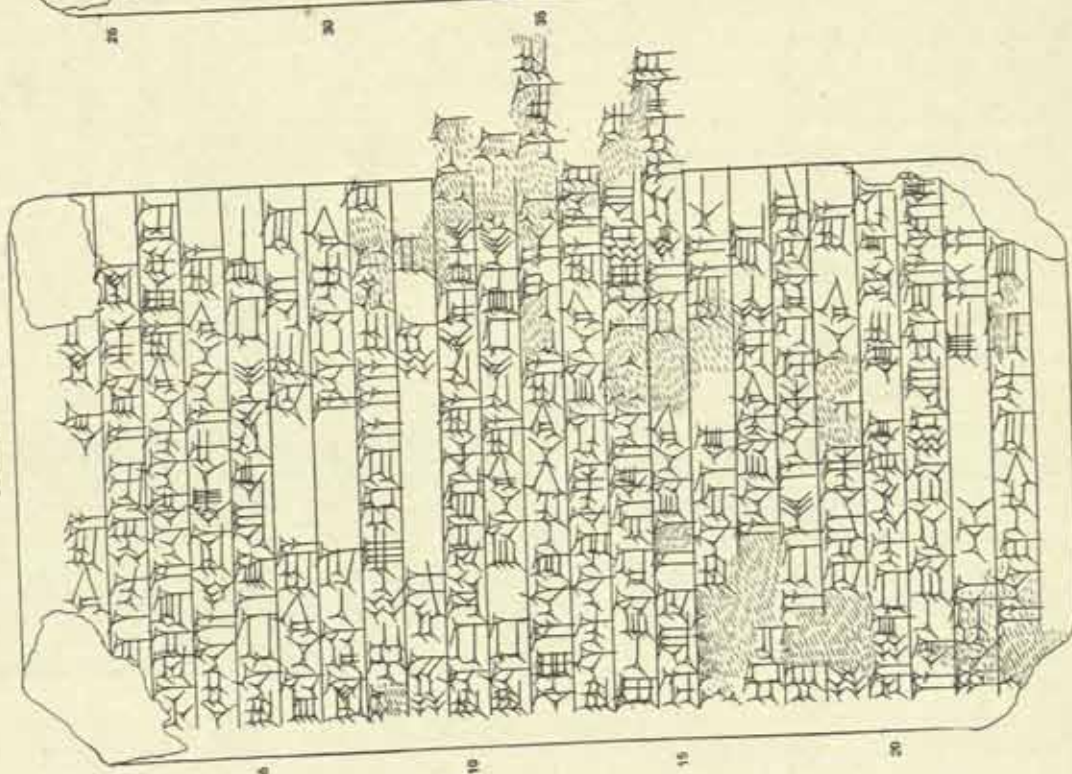
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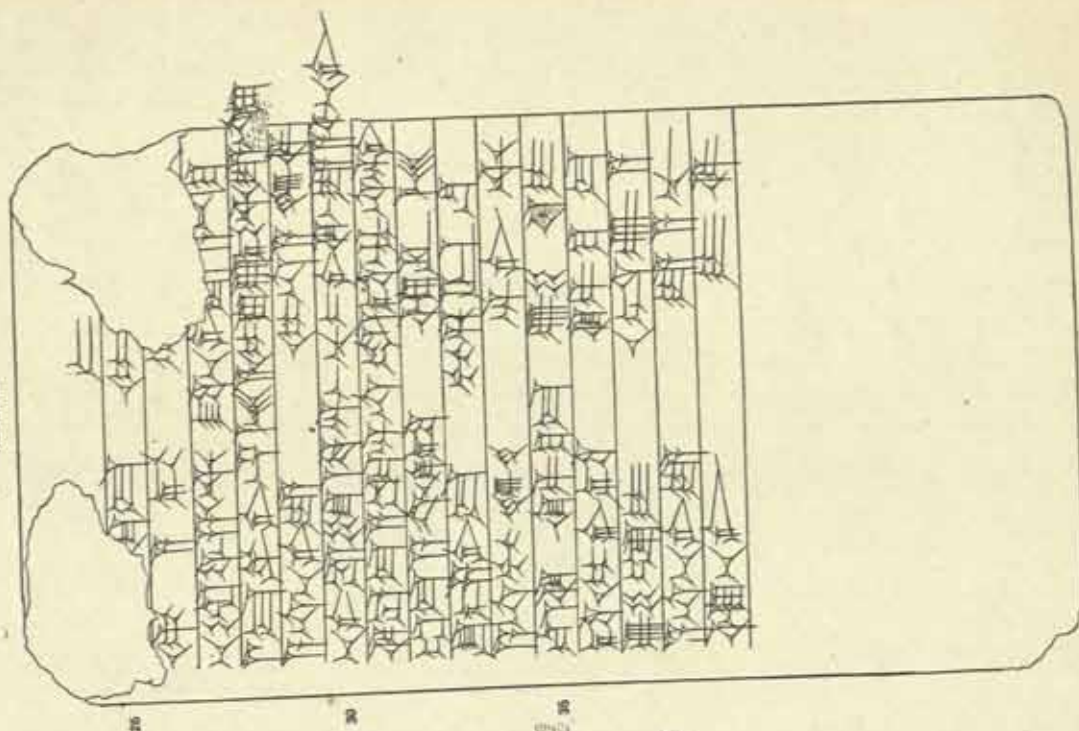


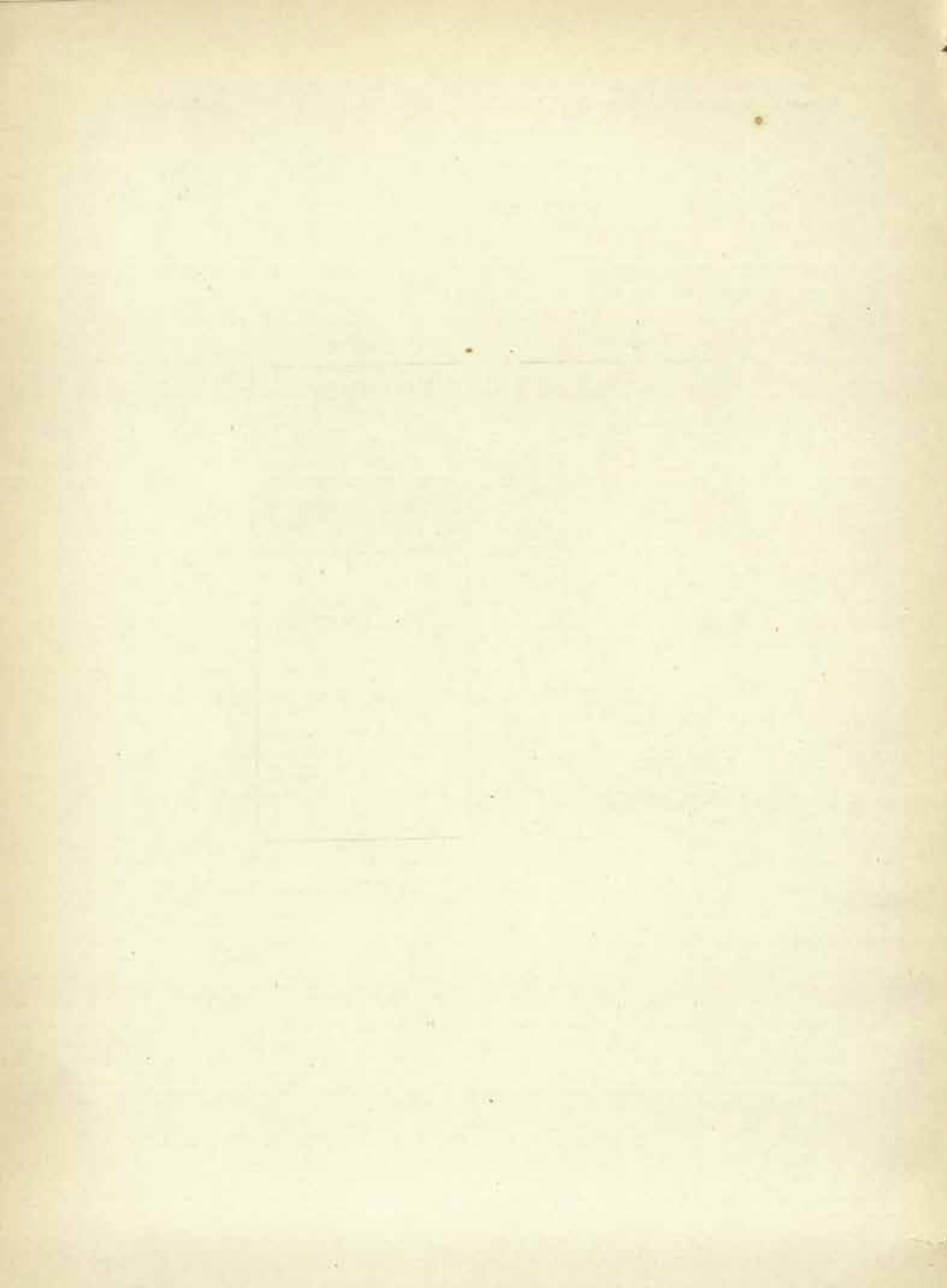
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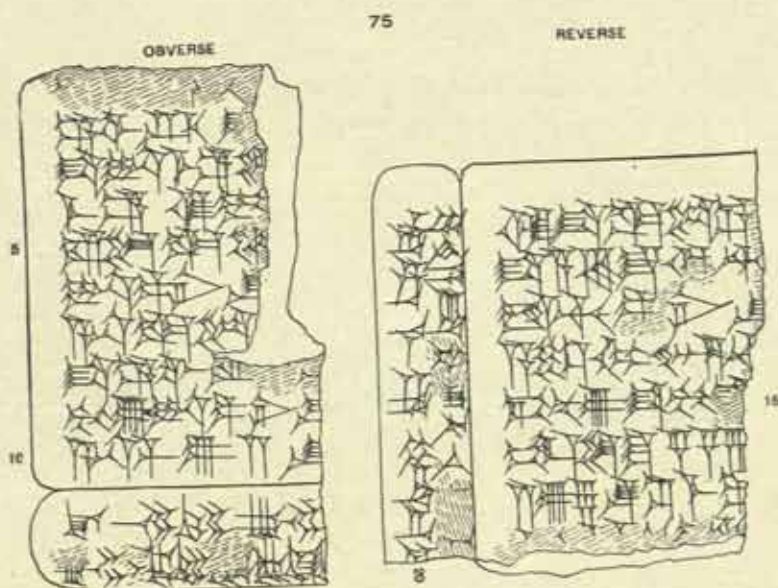
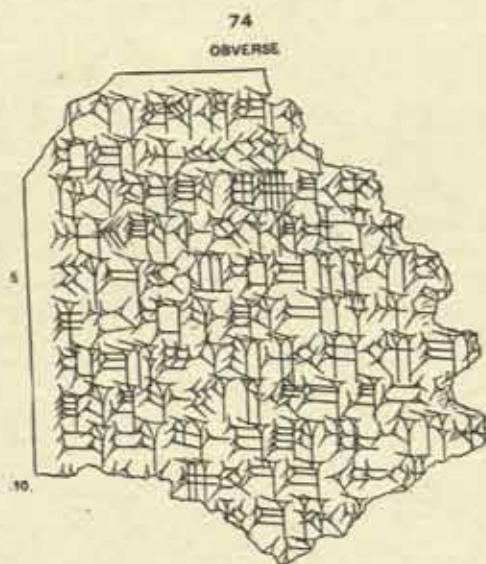
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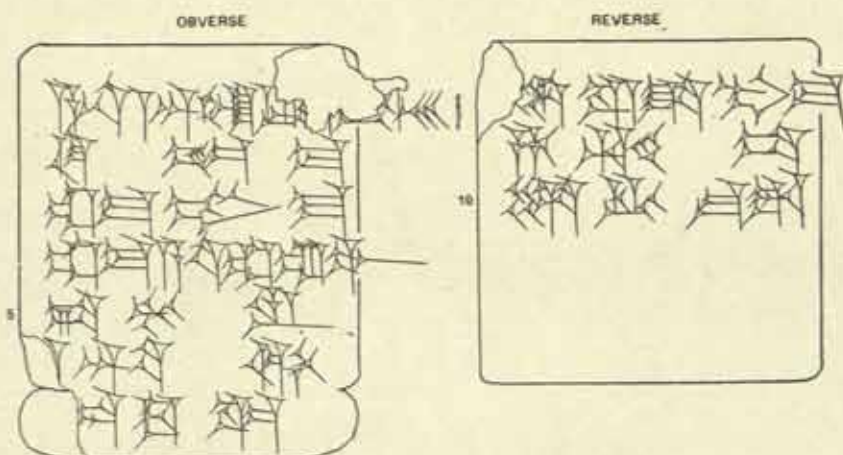




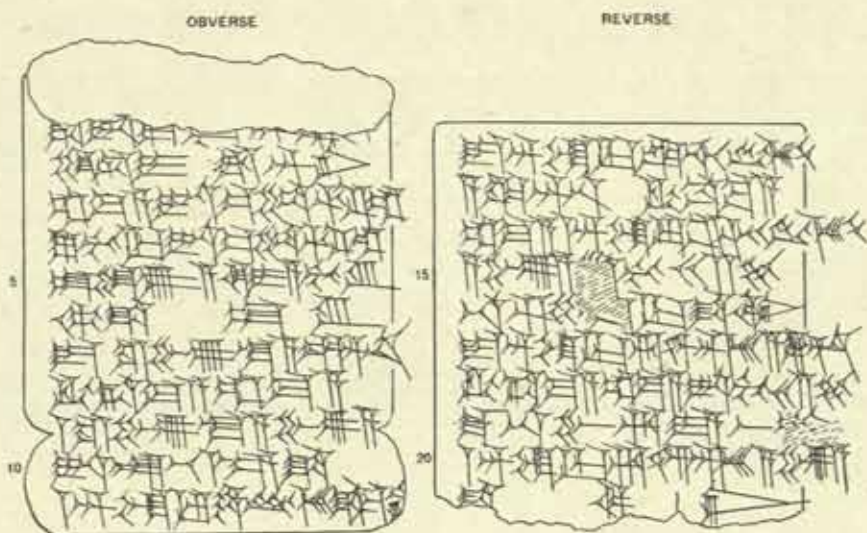




76



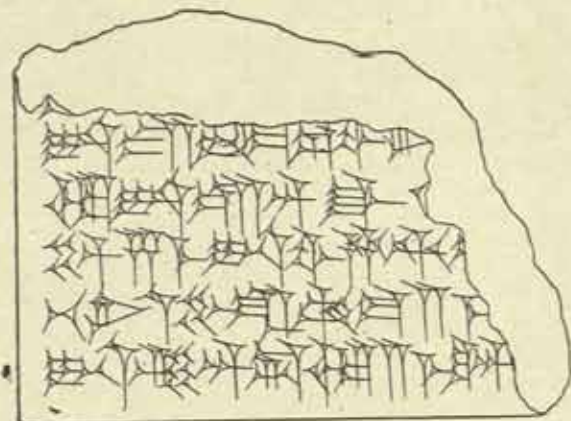
77



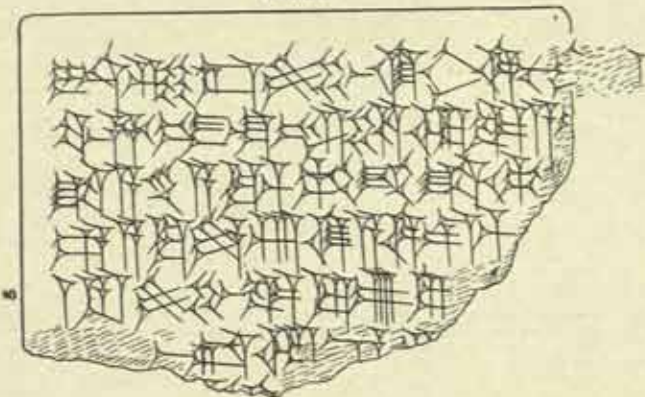


78

OBVERSE

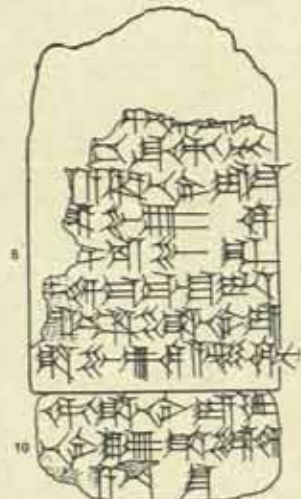


REVERSE



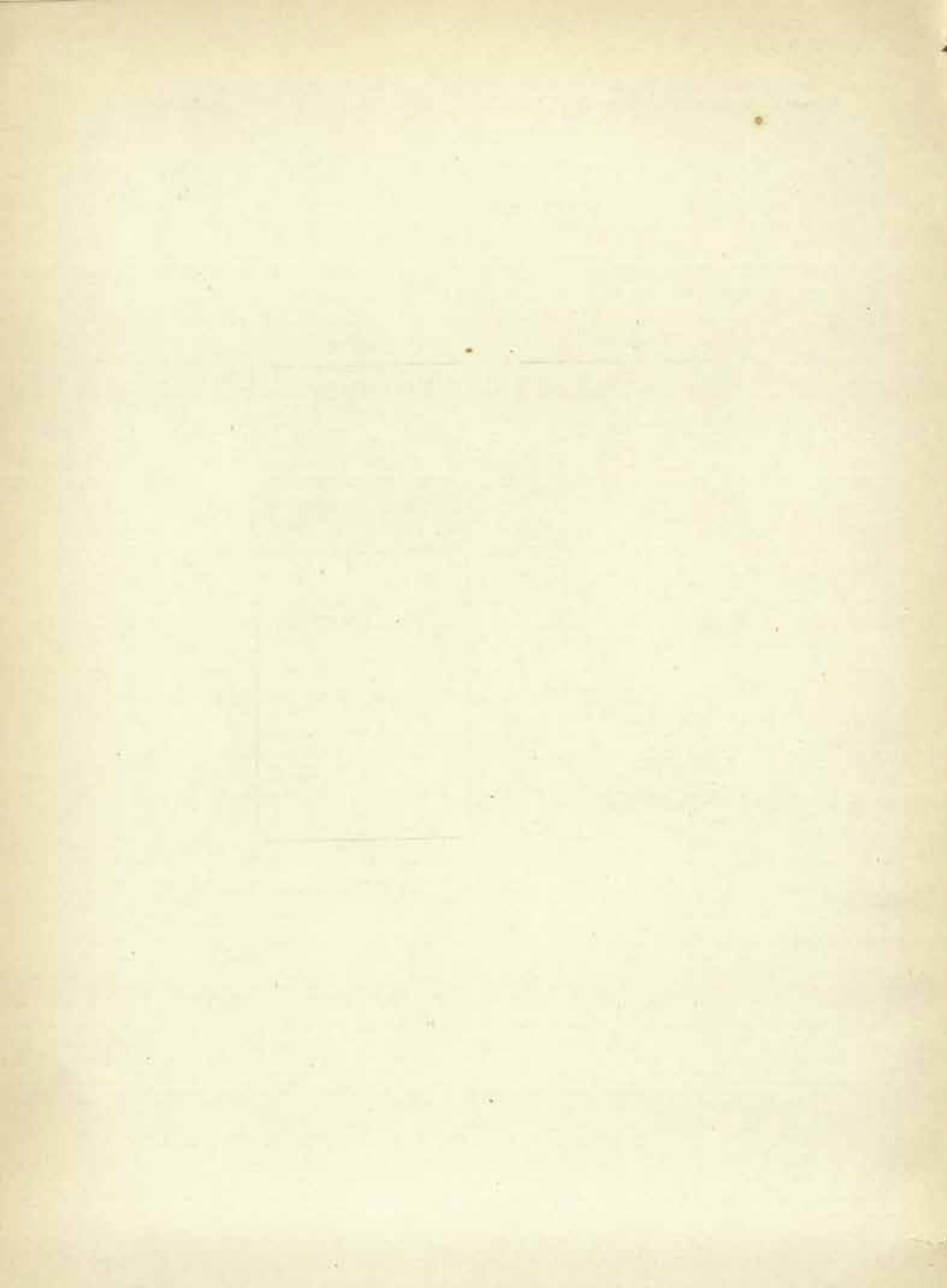
79

OBVERSE

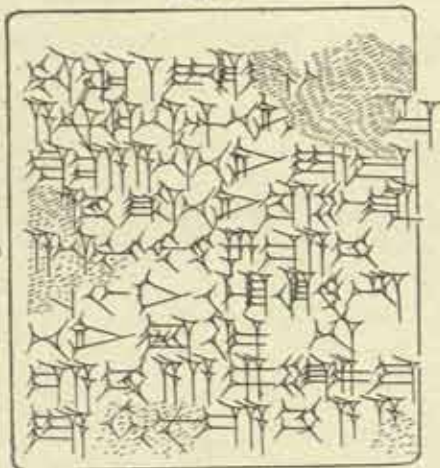


REVERSE





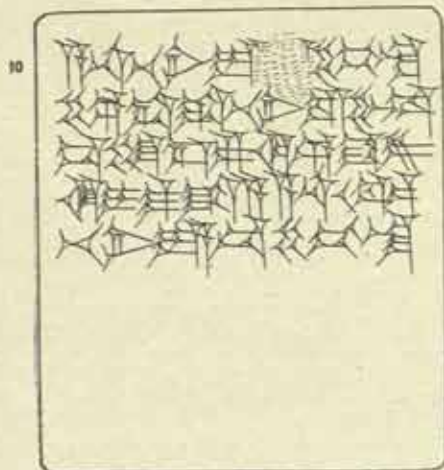
80
OBSERVE



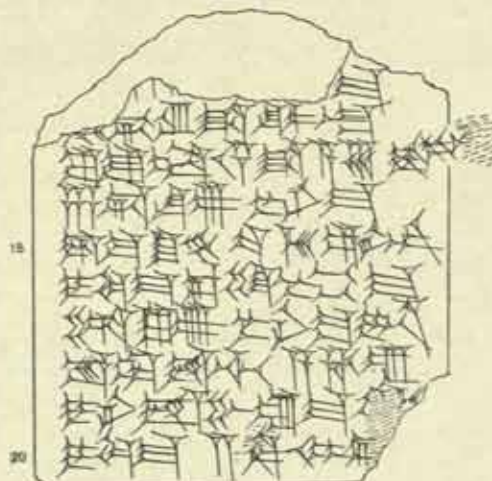
81
OBSERVE



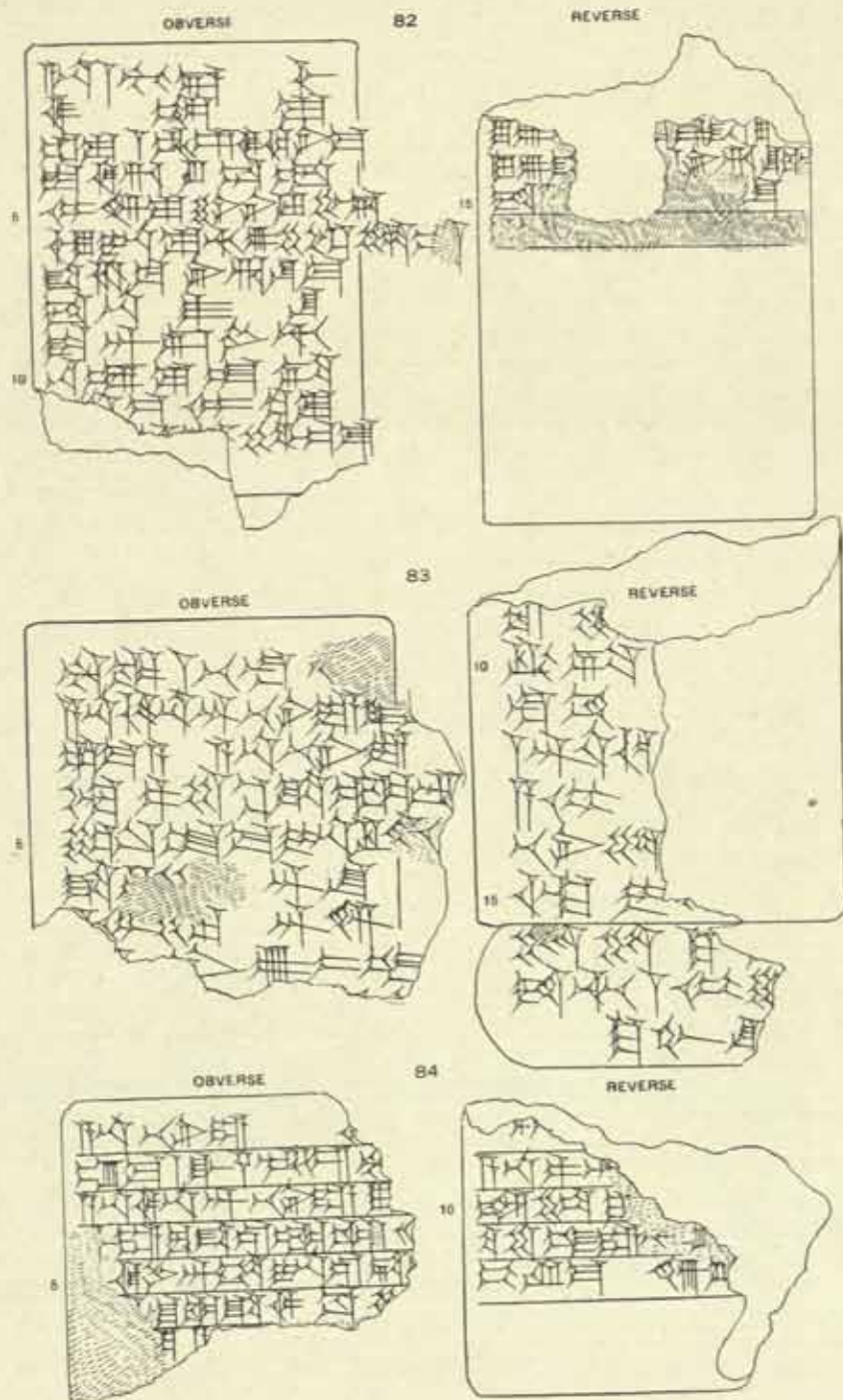
REVERSE



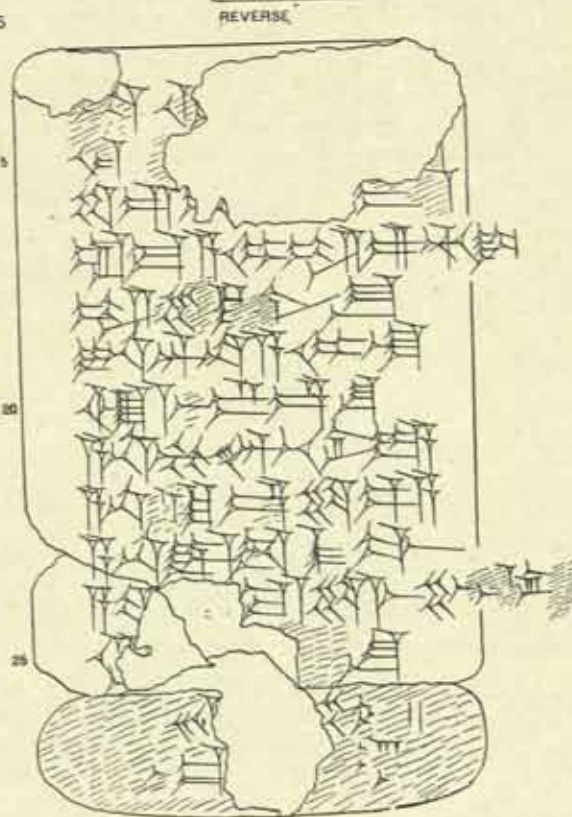
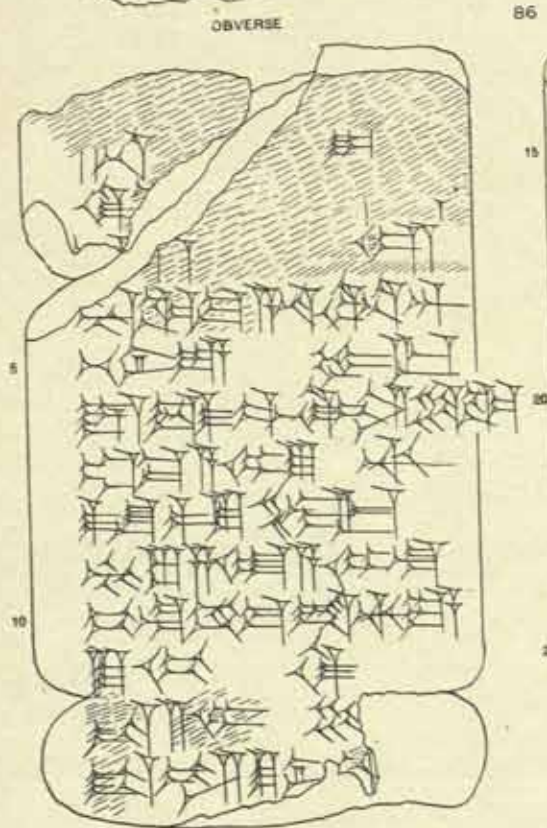
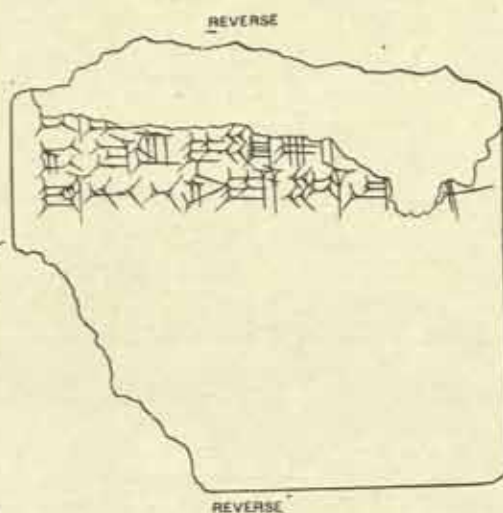
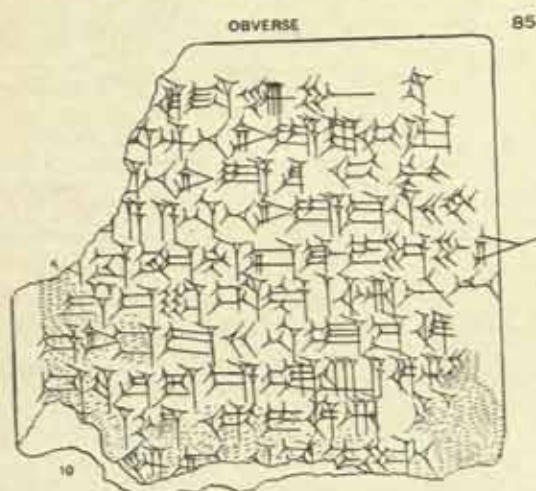
REVERSE

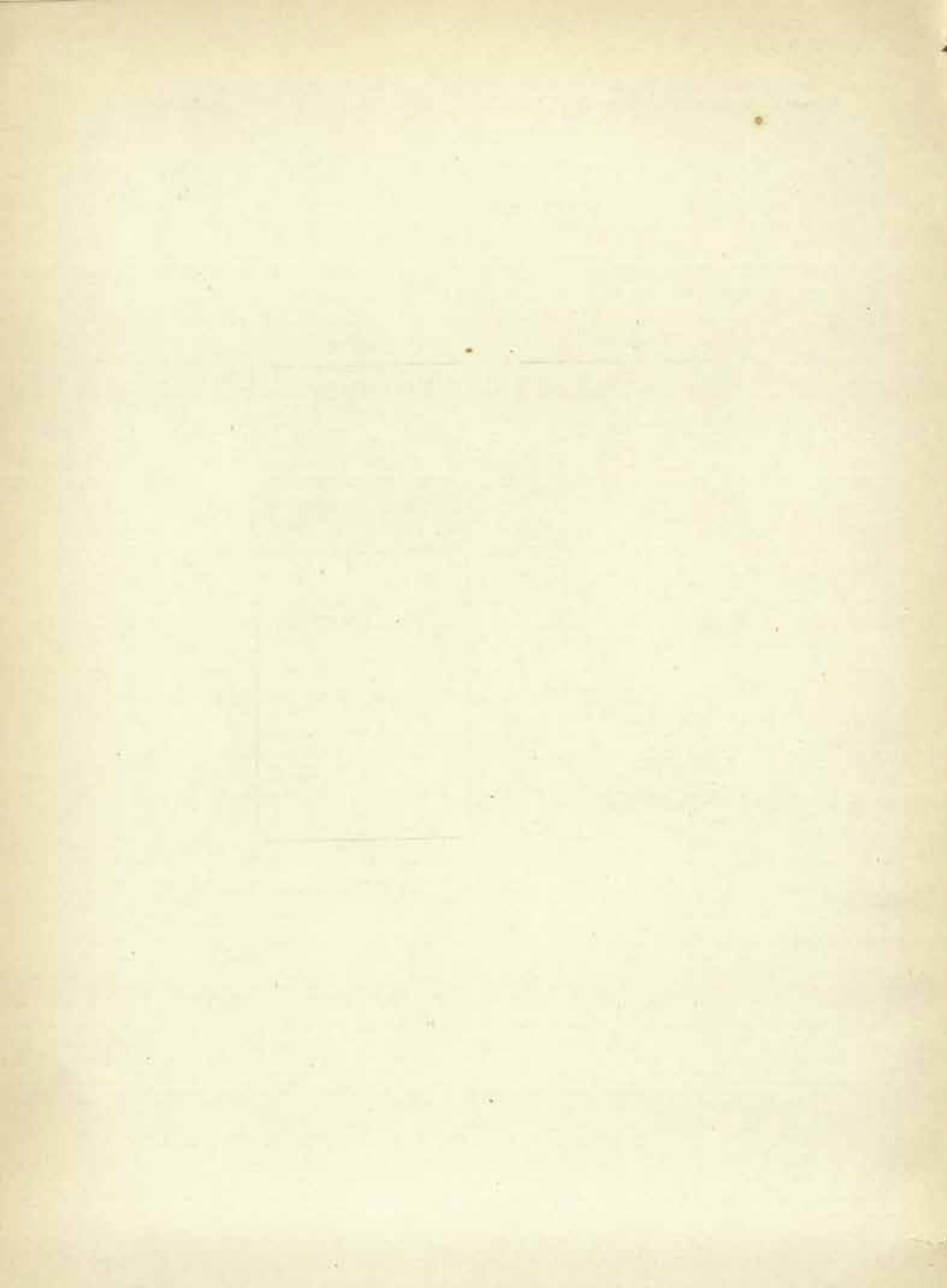








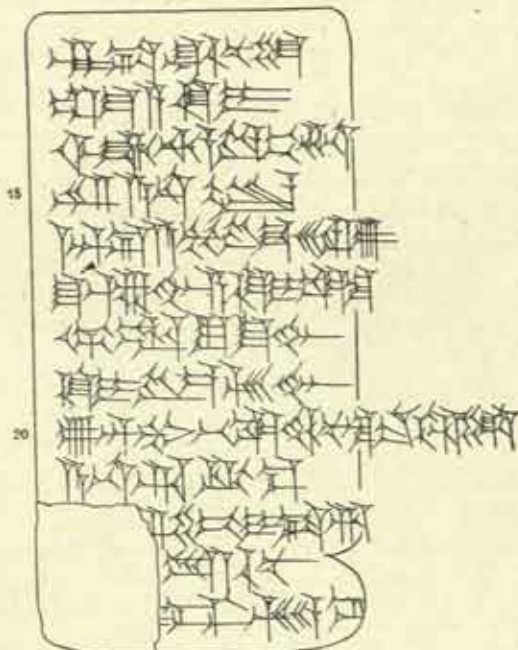




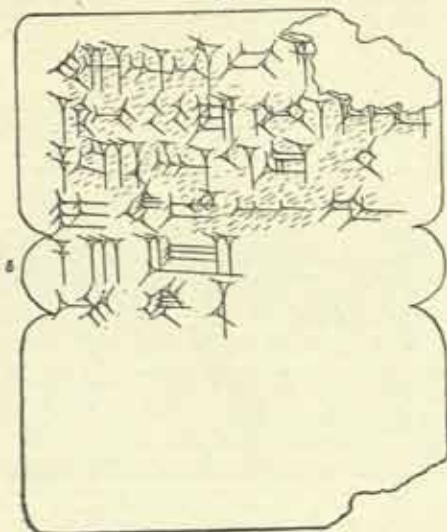
OBVERSE

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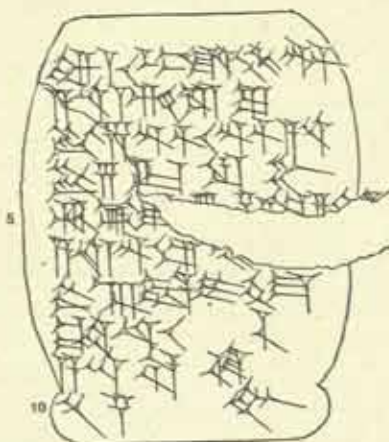
REVERSE



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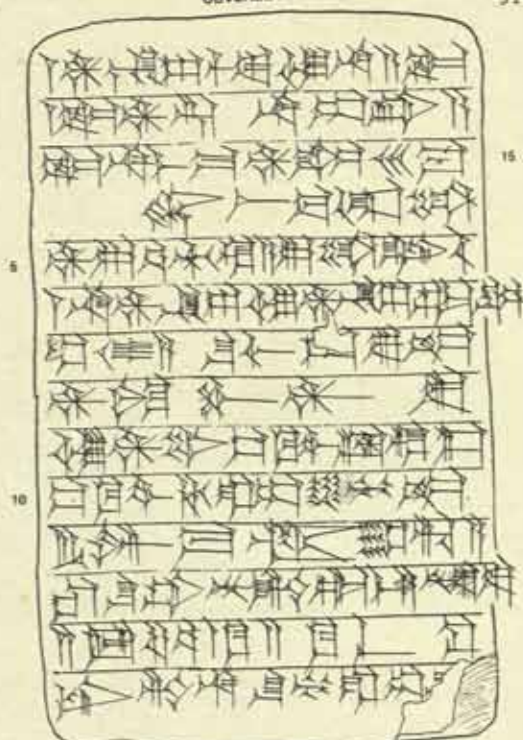




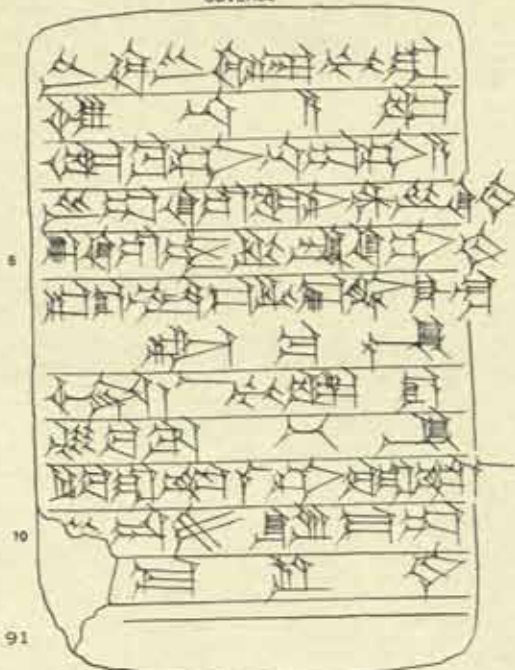
90
OBSERVE



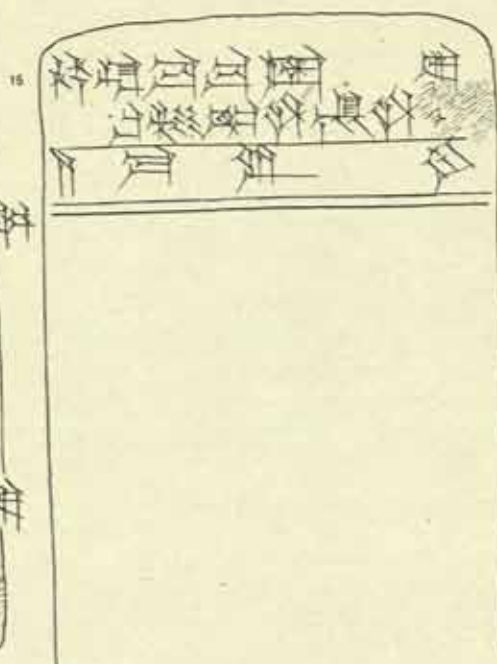
OBSERVE



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OBSERVE



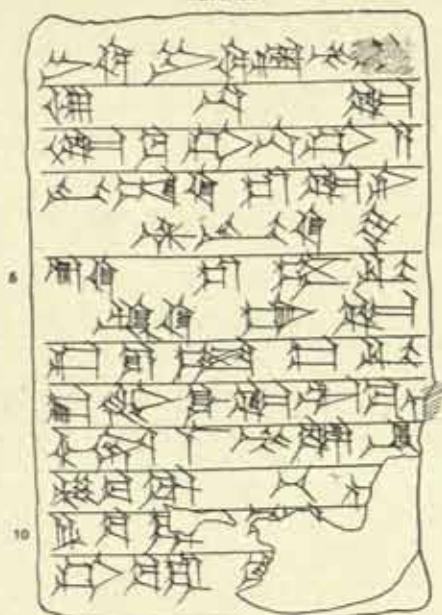
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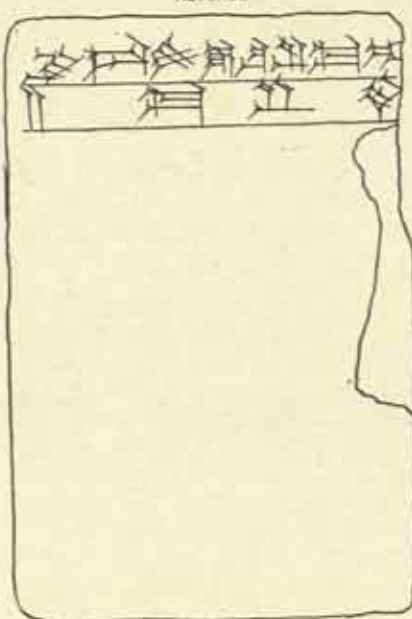


OBVERSE

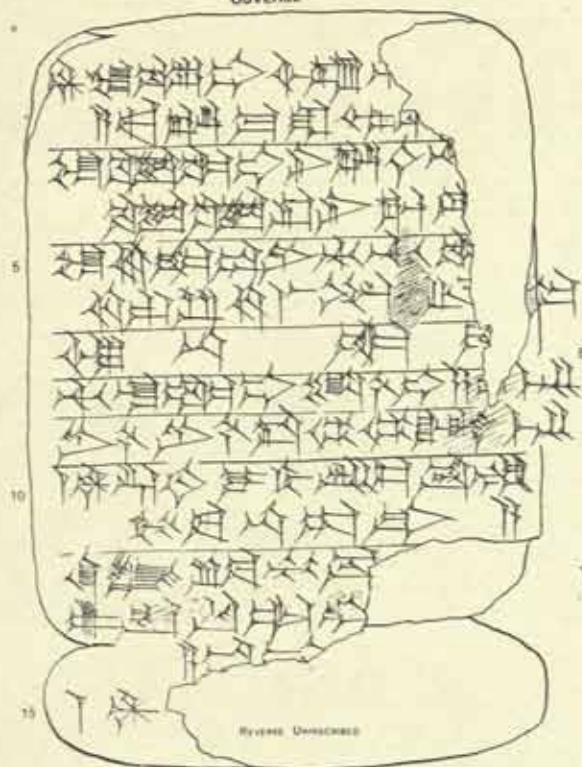
93



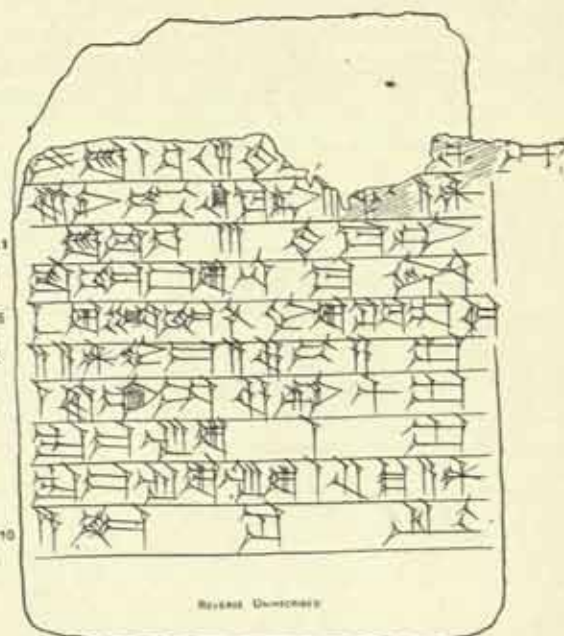
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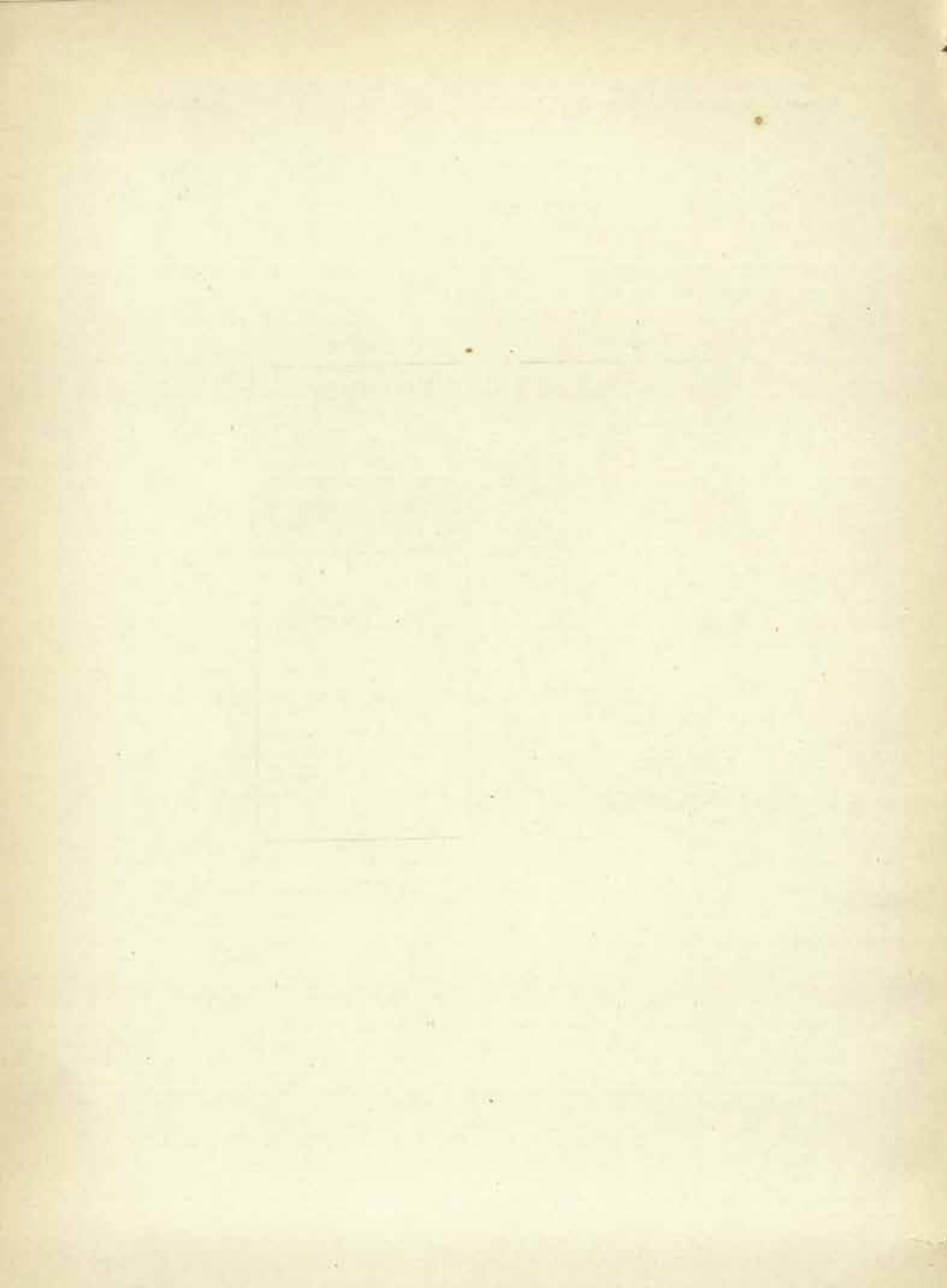
94
OBVERSE

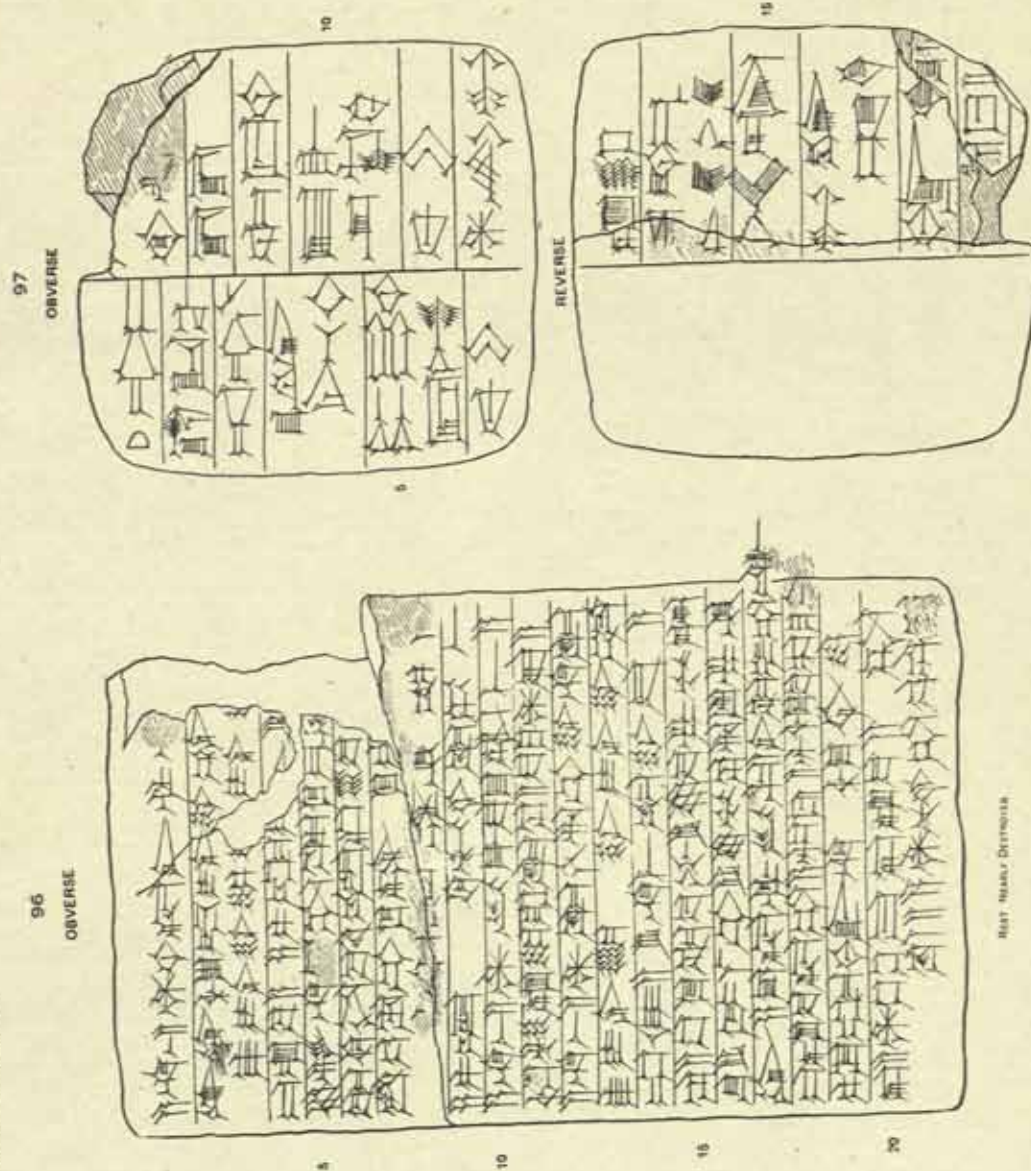


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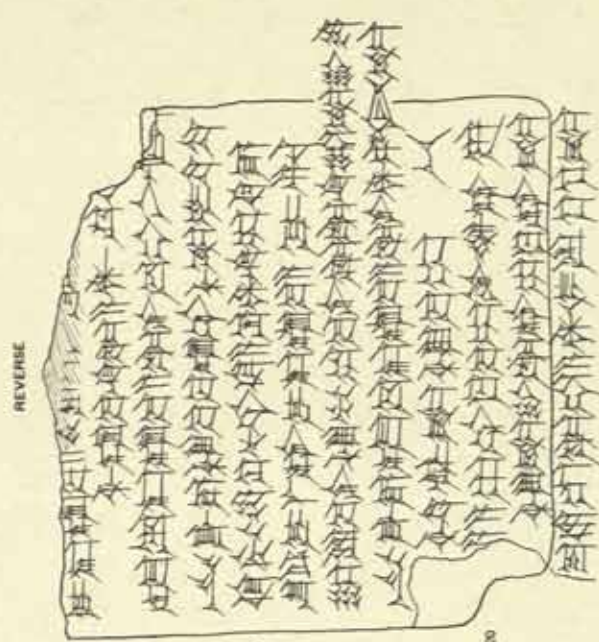


REVERSE UNEXPOSED

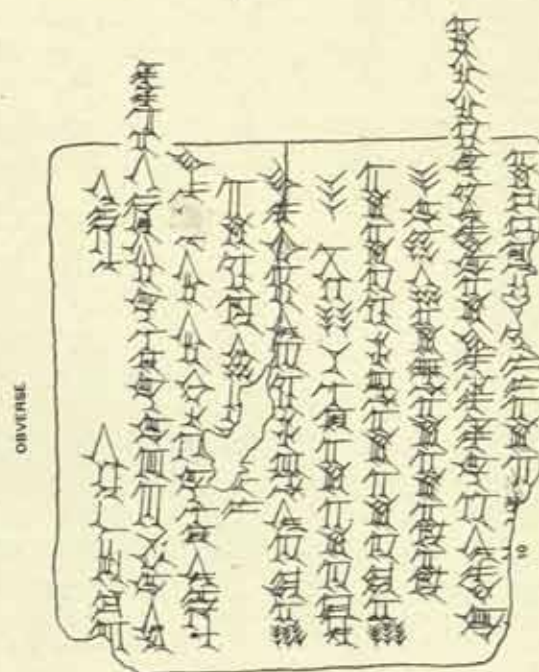




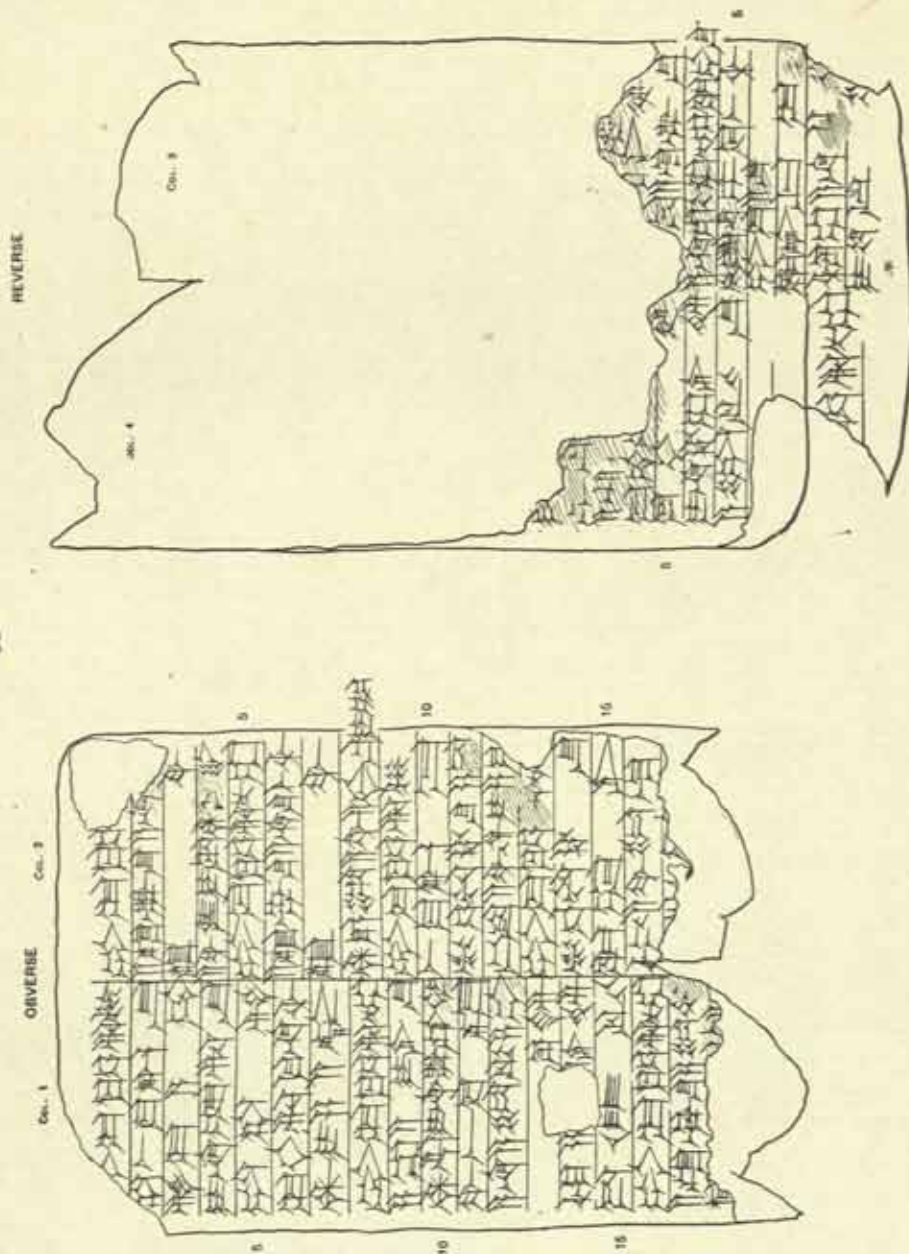


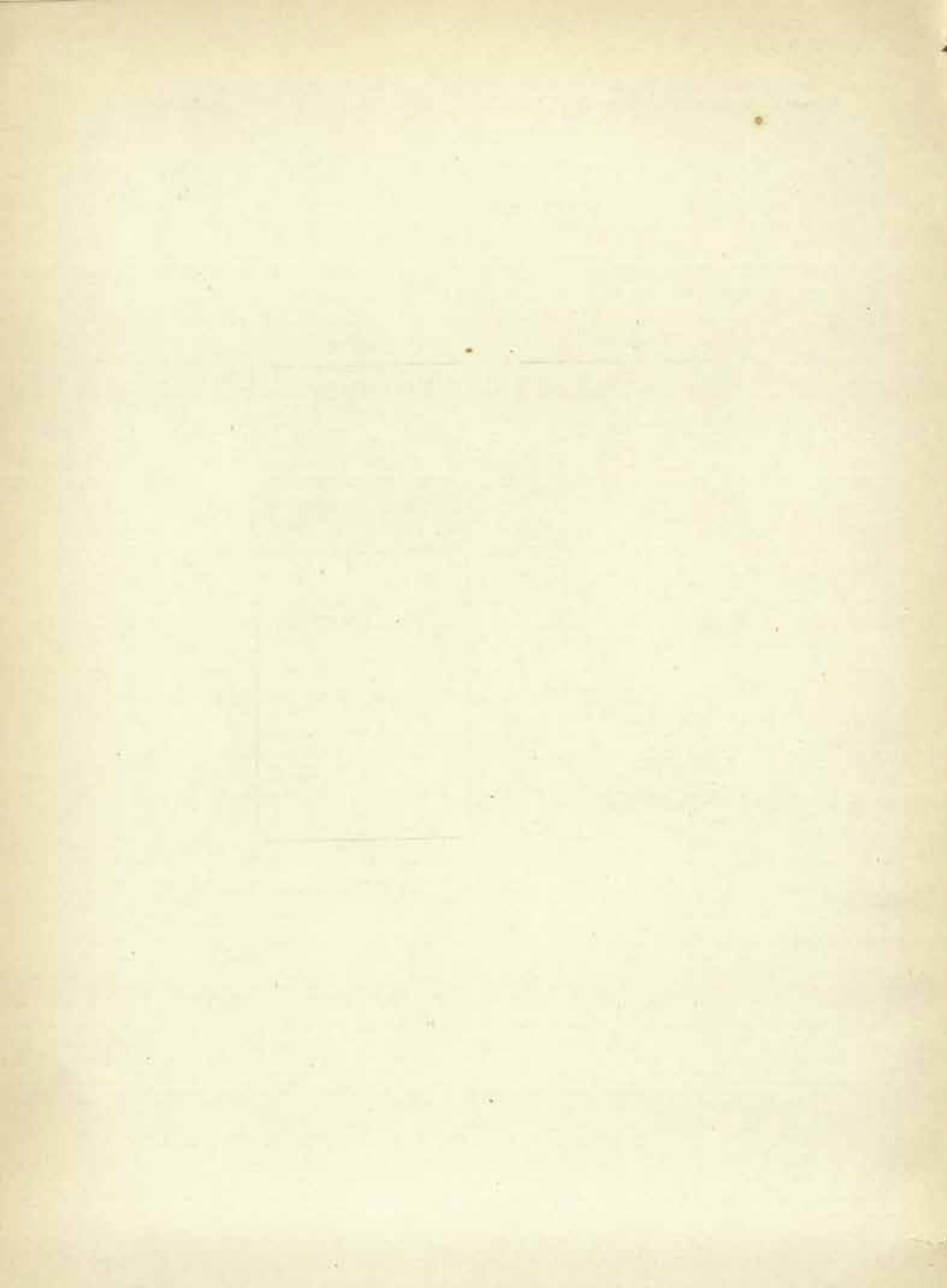


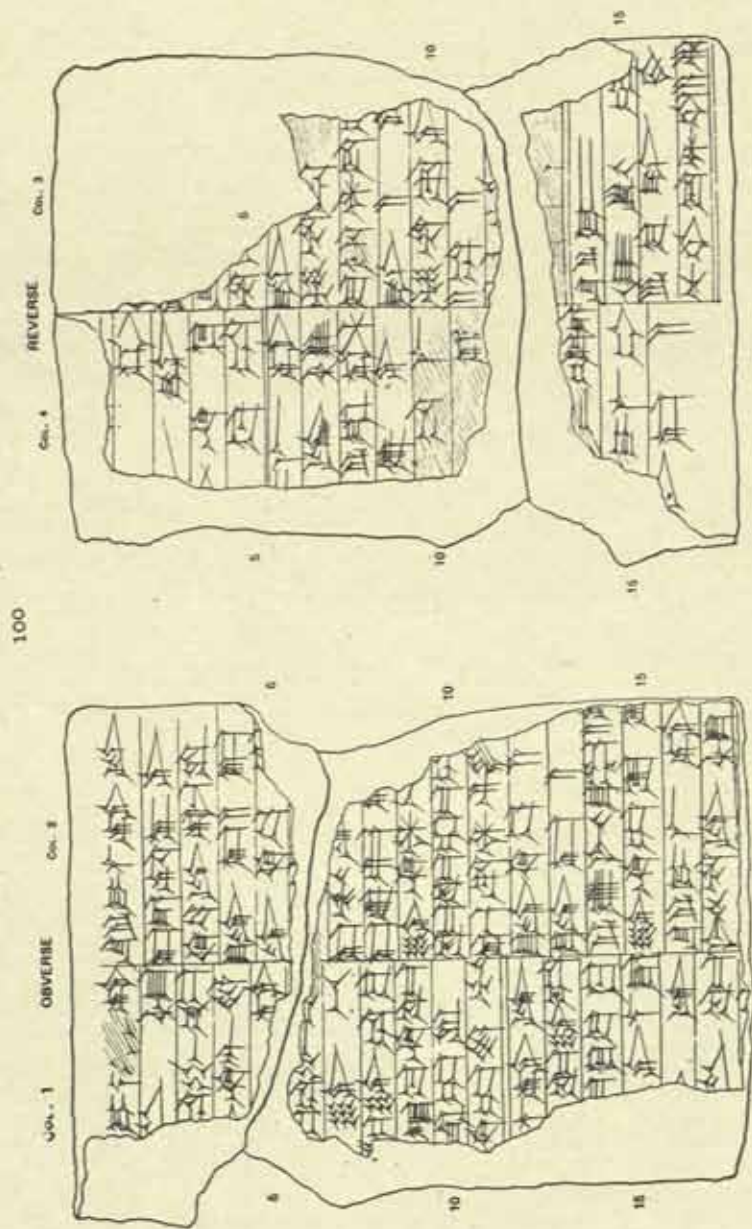
98



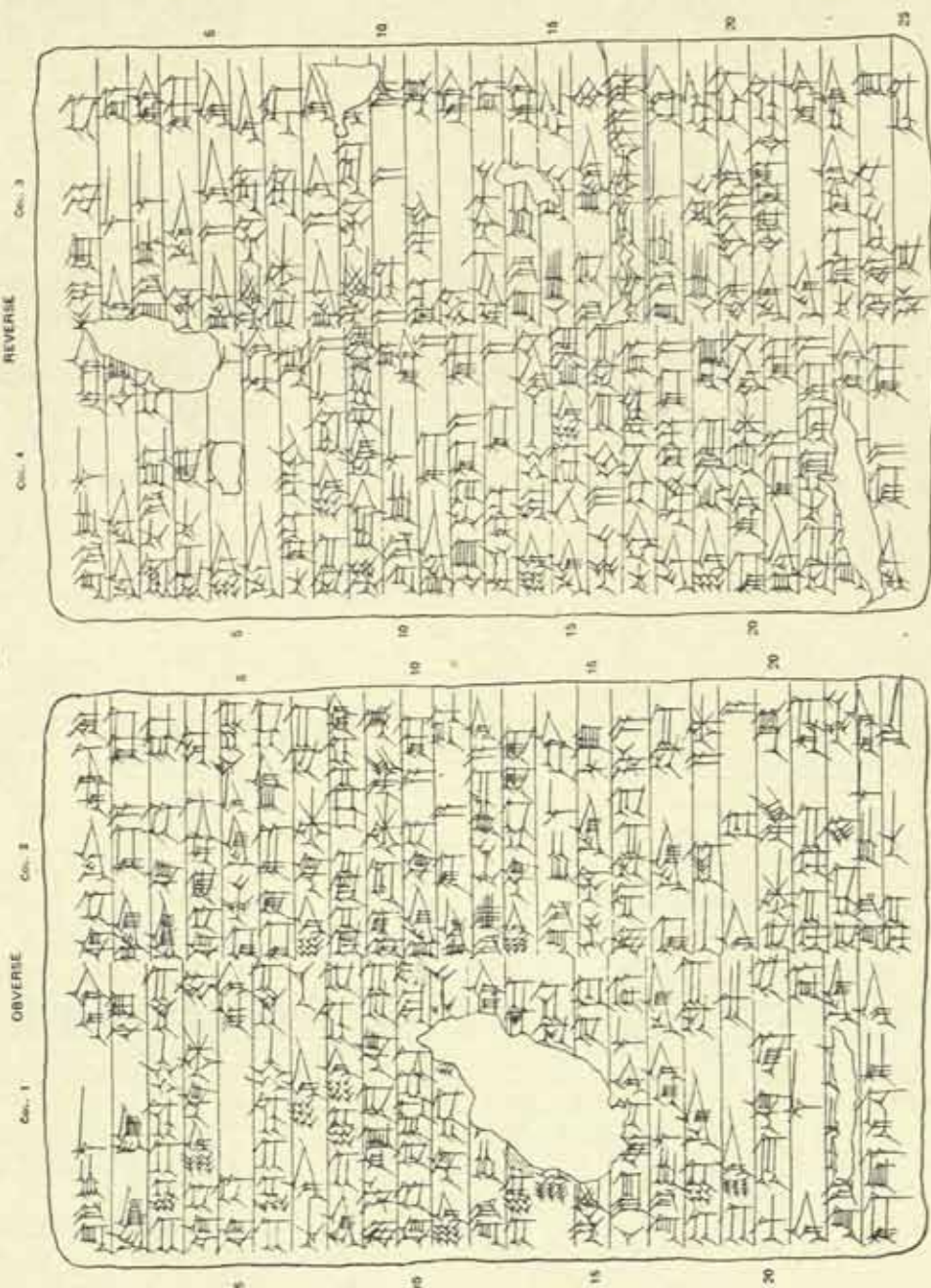




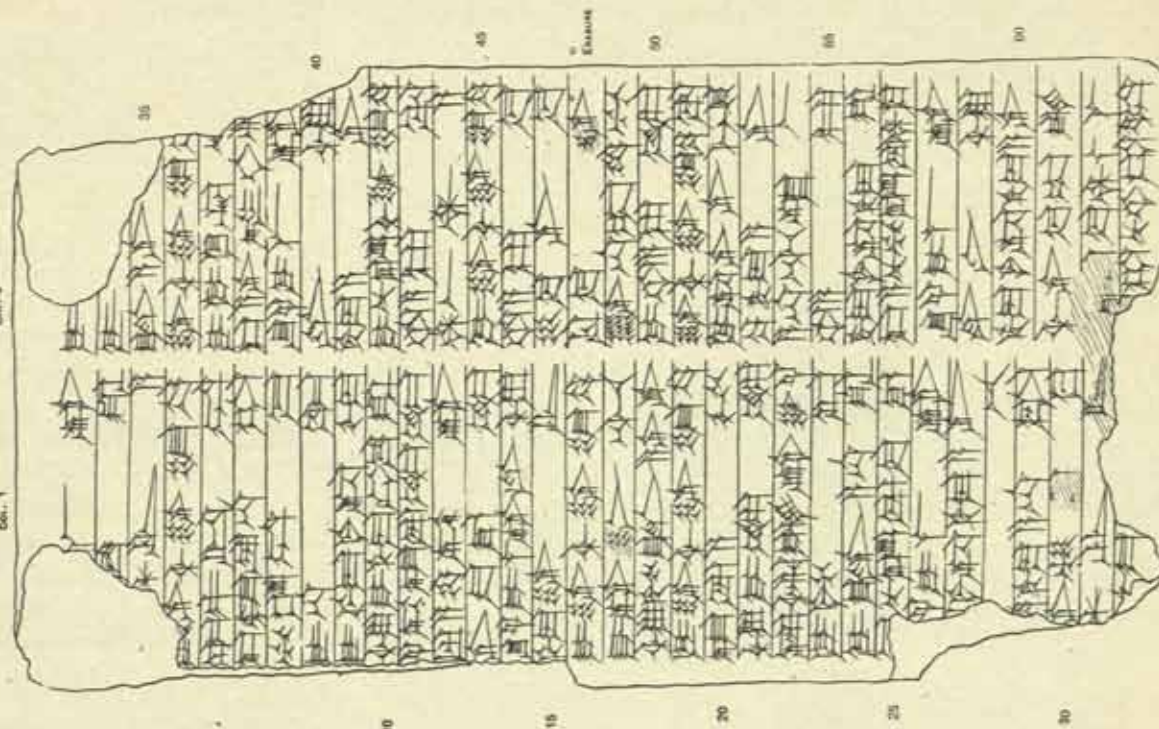
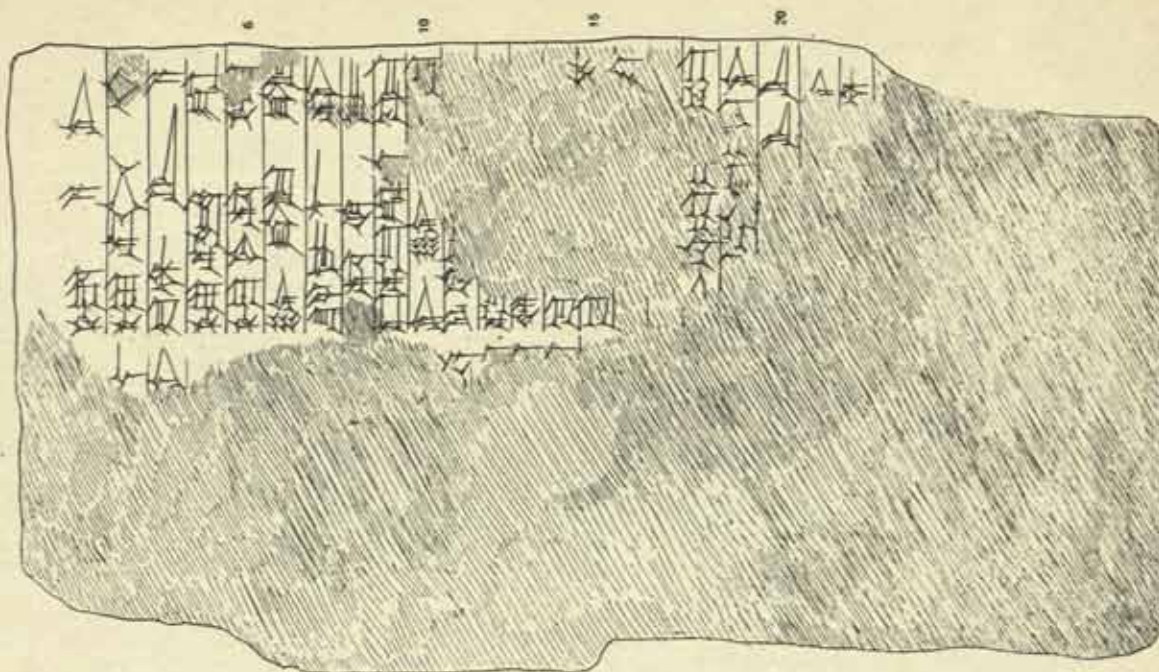






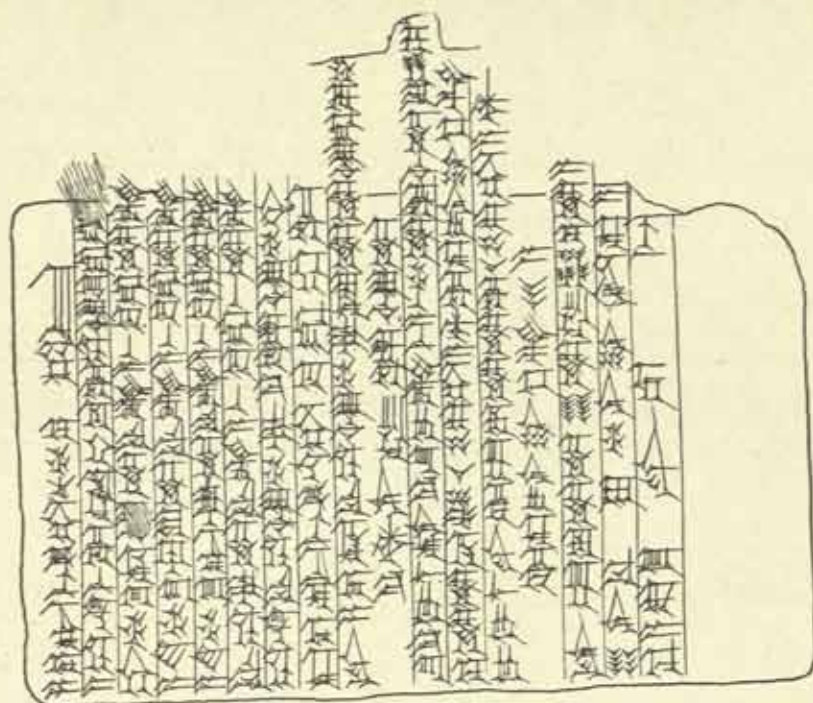






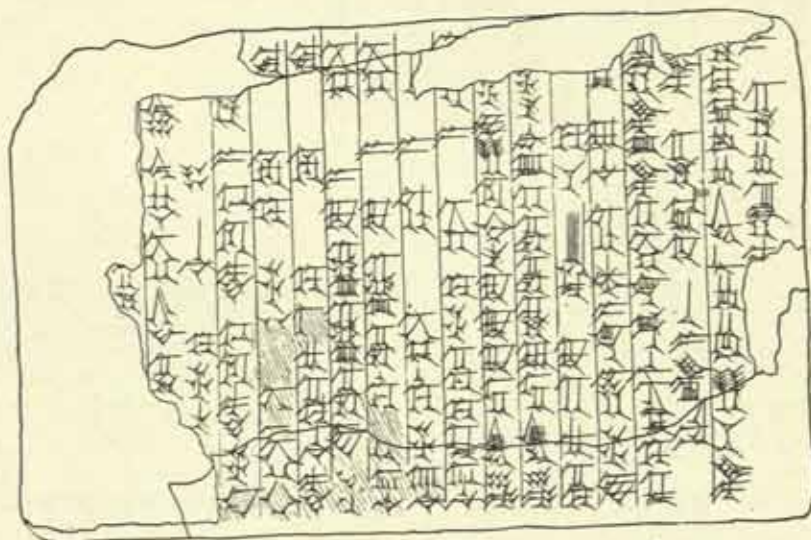


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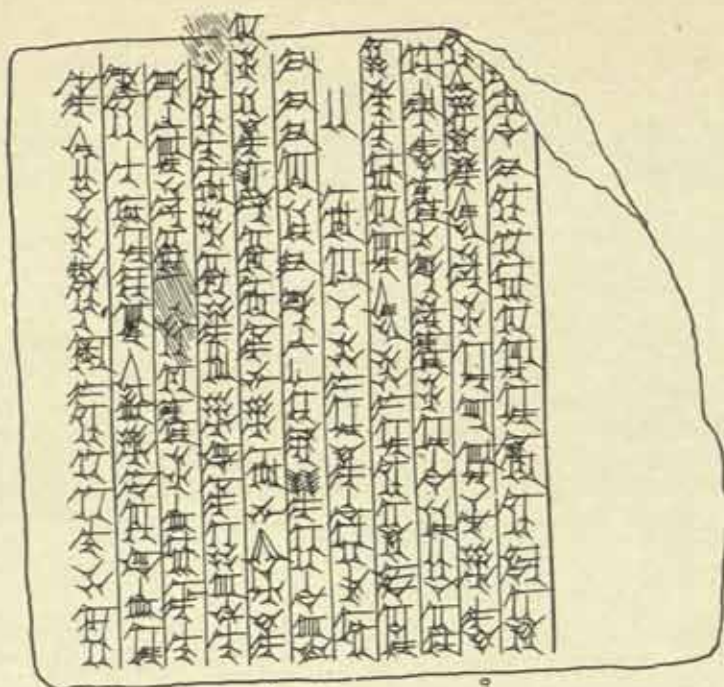
103

OBVERSE





REVERSE

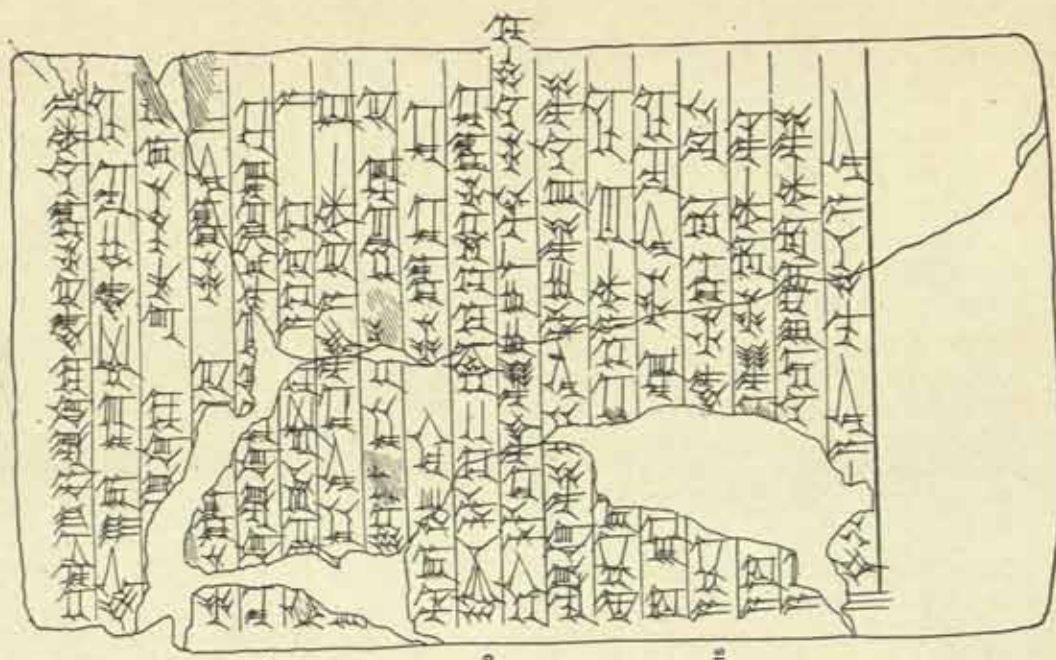
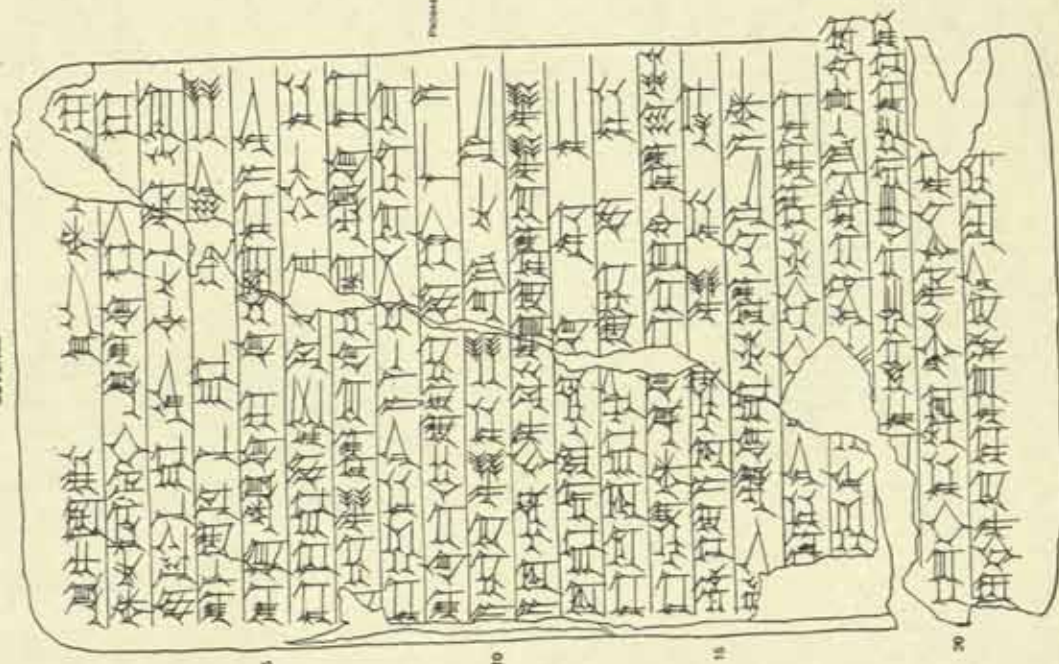


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OBVERSE



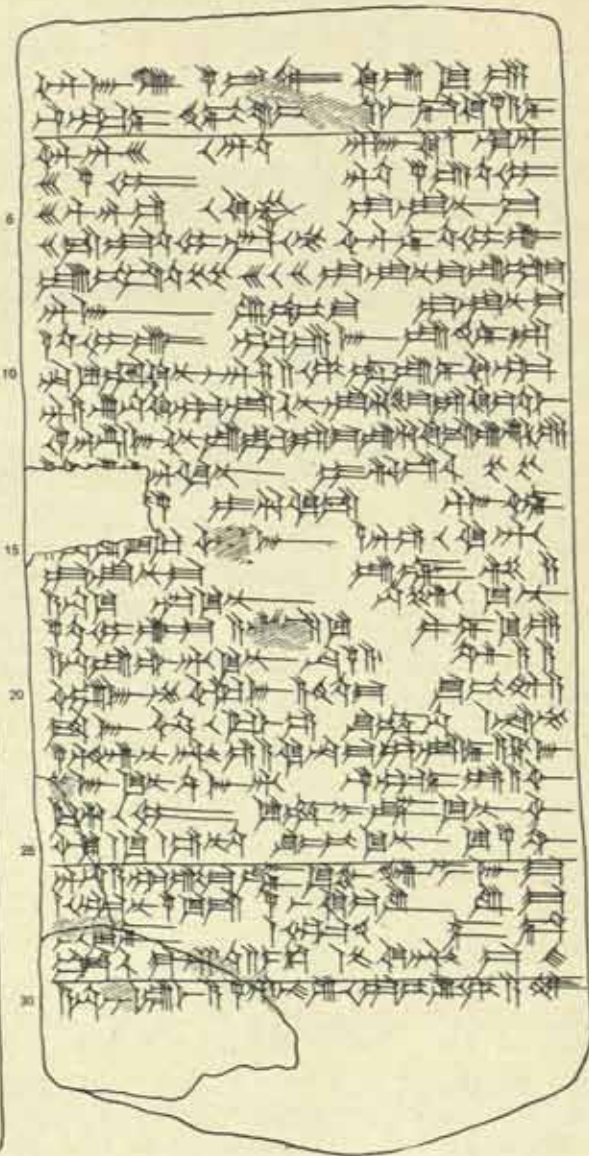
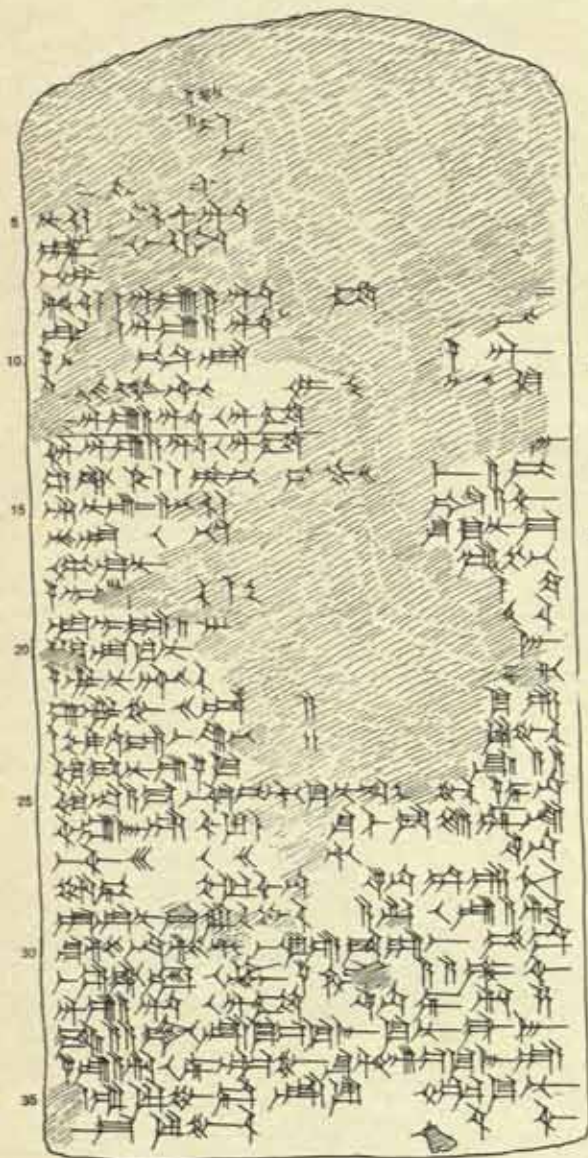






OBSERVE

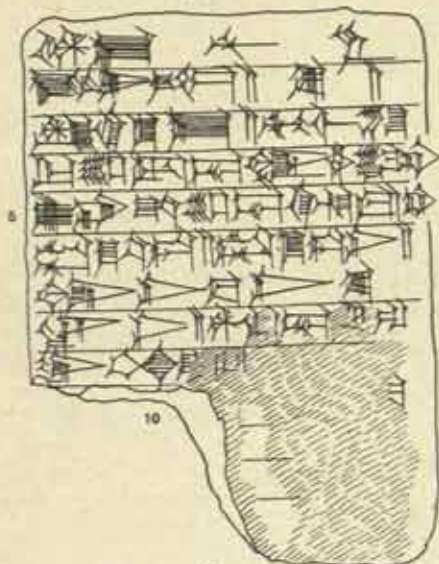
REVERSE





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OBVERSE



REVERSE



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OBVERSE



REVERSE

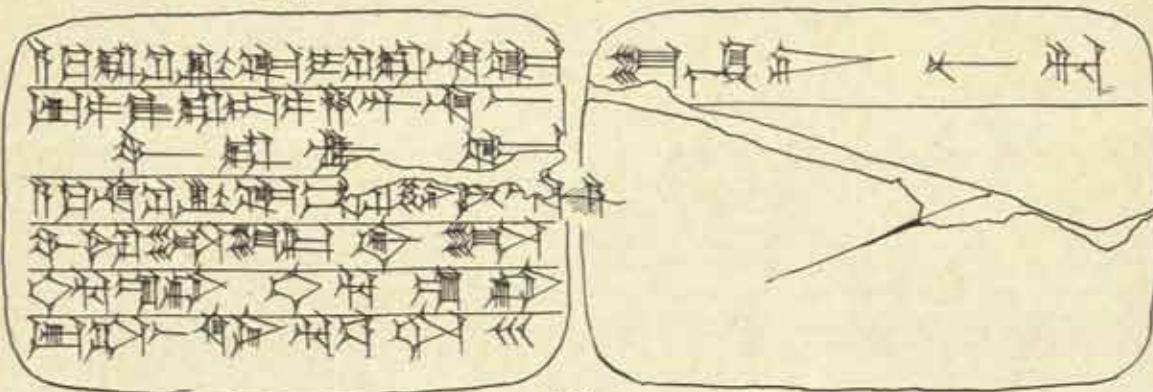




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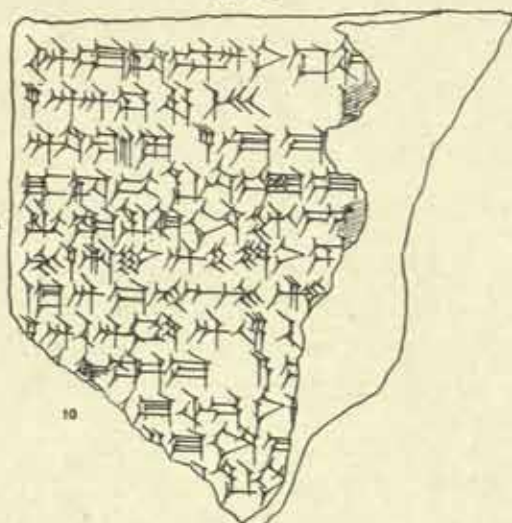
109

REVERSE



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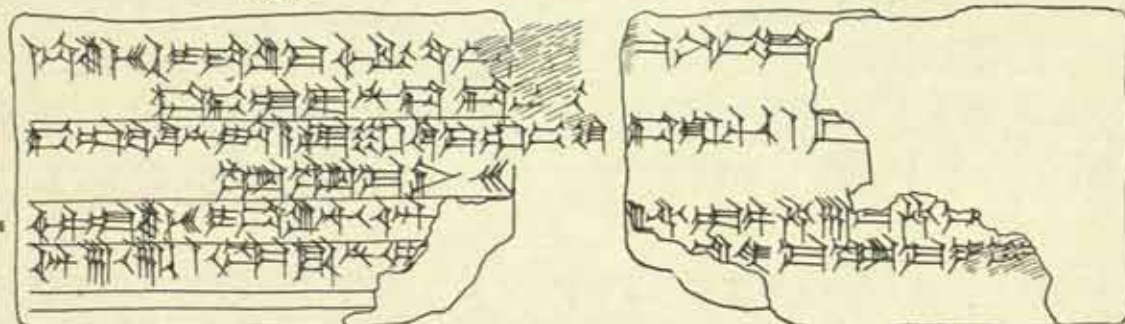
OBVERSE



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OBVERSE

REVERSE





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OBVERSE

Col. 2

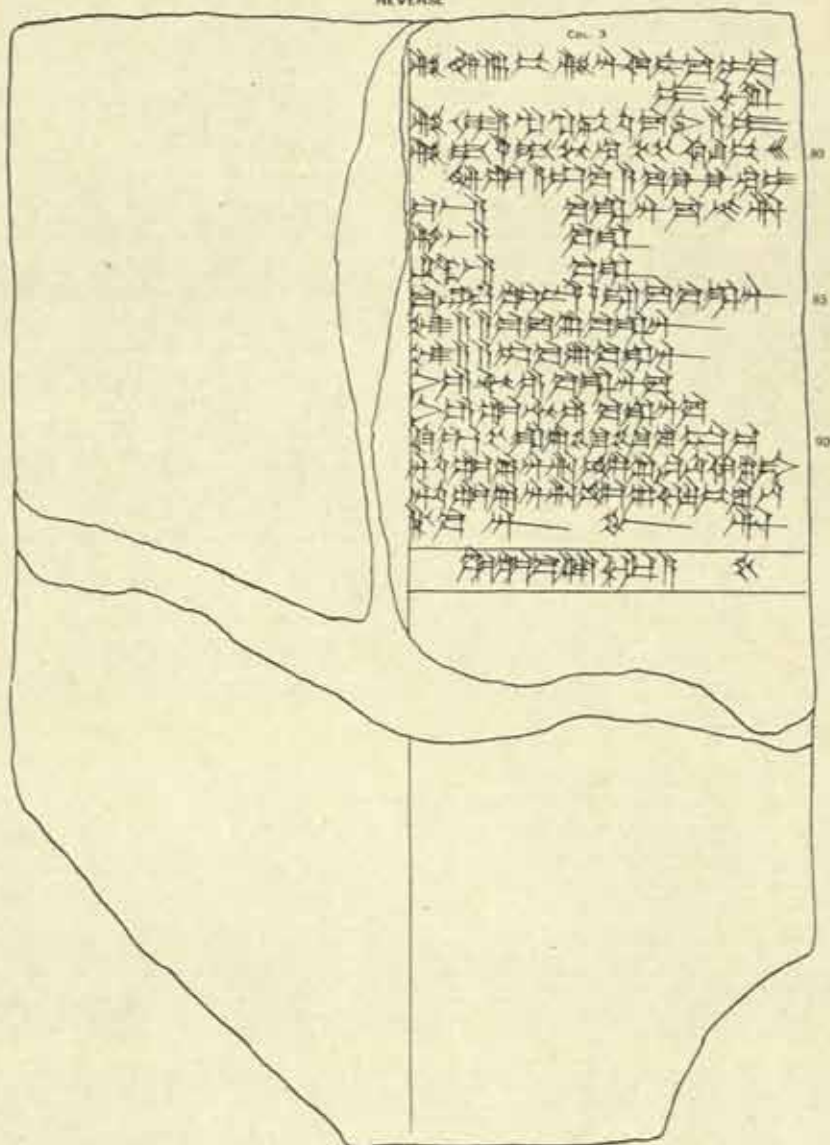
Col. 1





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REVERSE





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OBVERSE

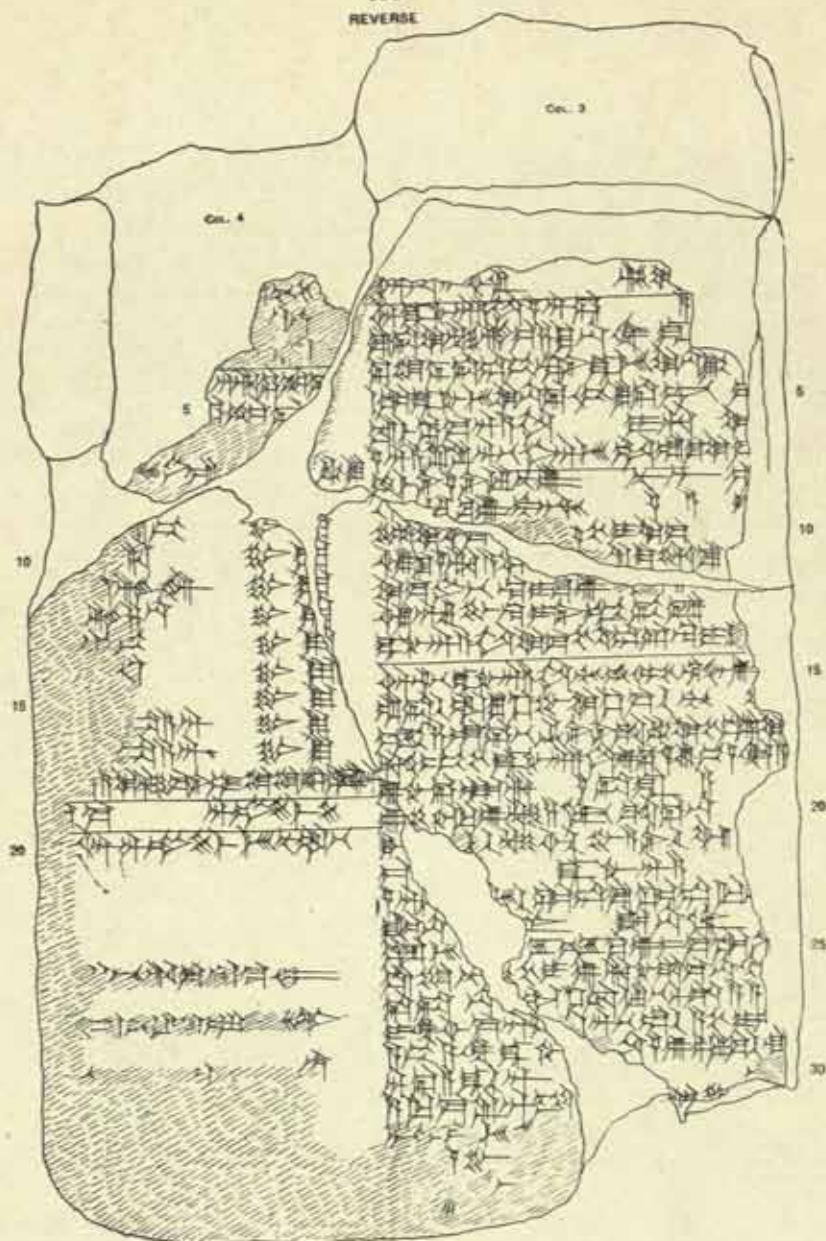


OBVERSE
CONTINUED



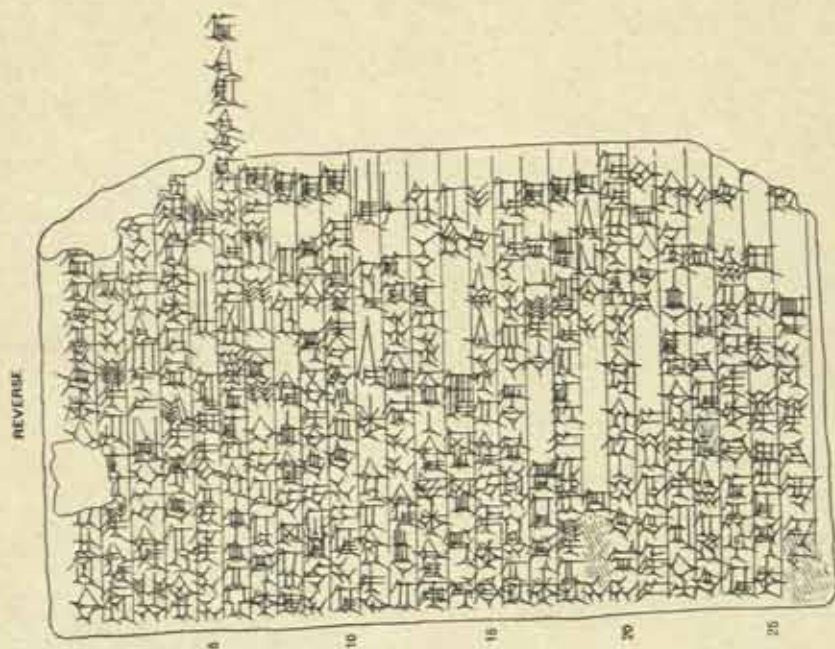
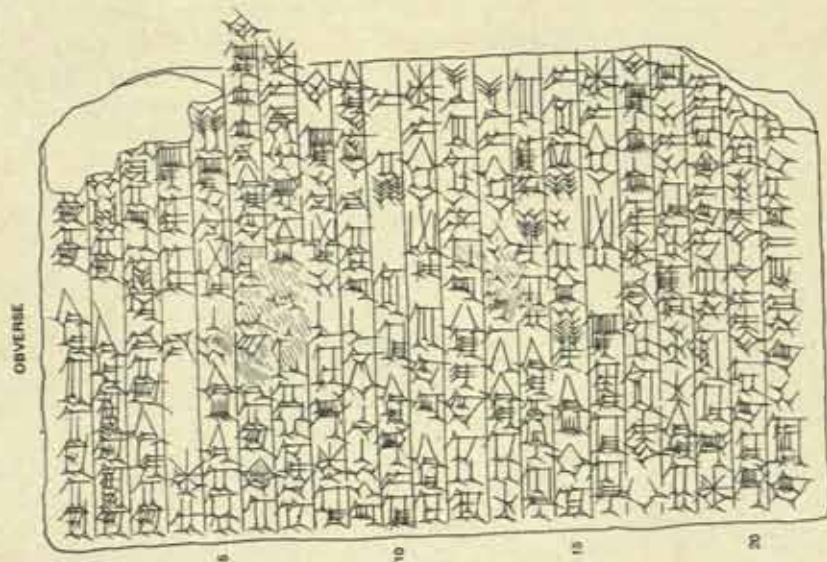


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REVERSE





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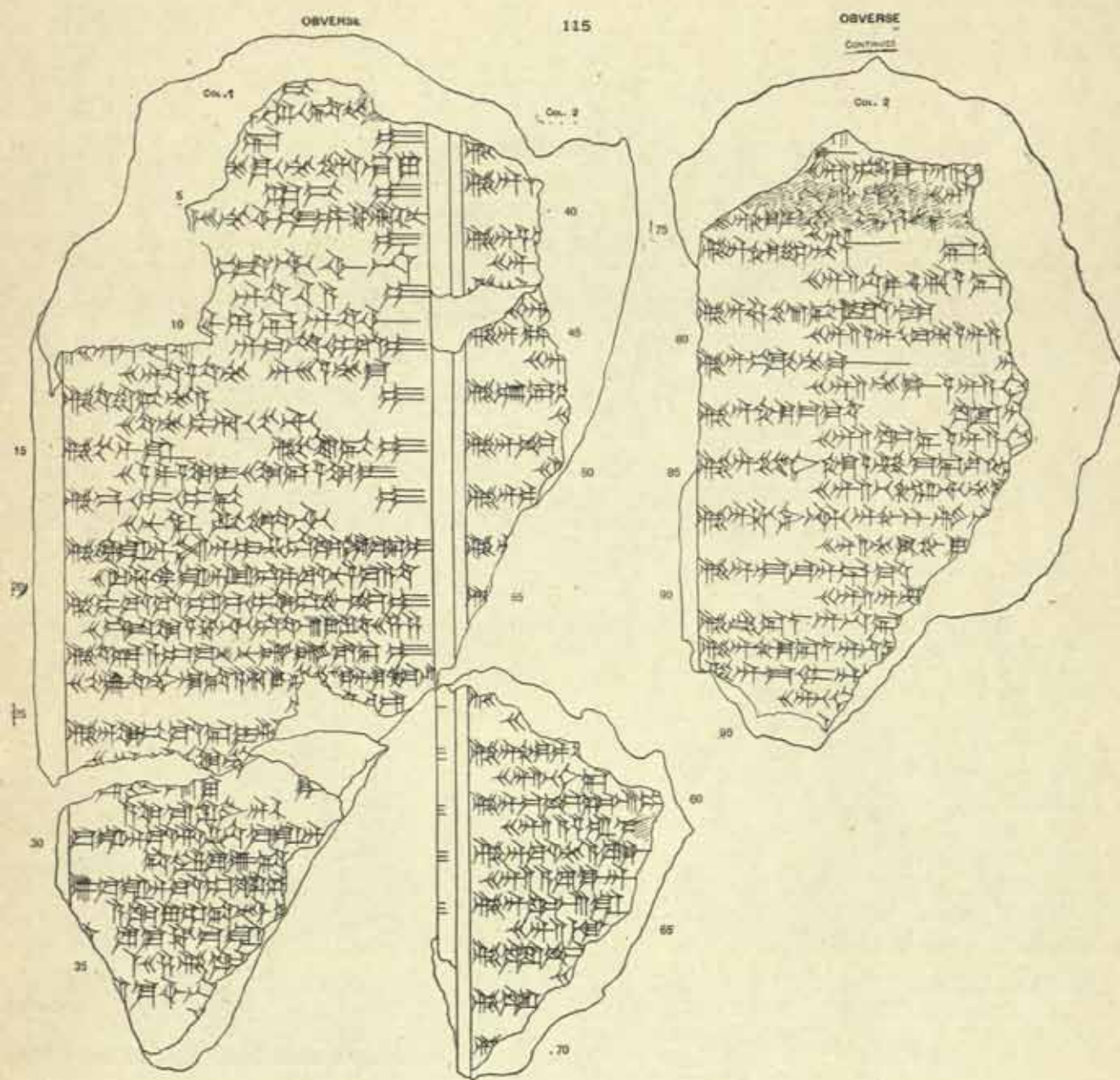


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OBVERSE

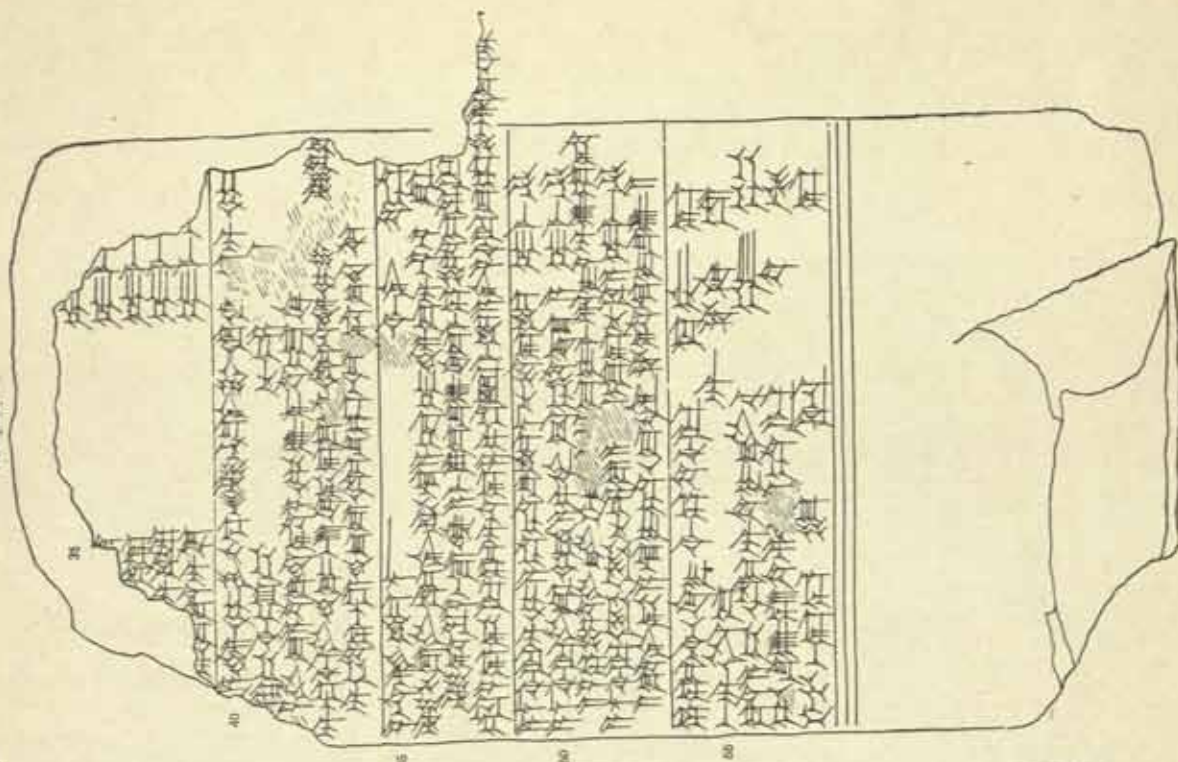
OBVERSE

Continued



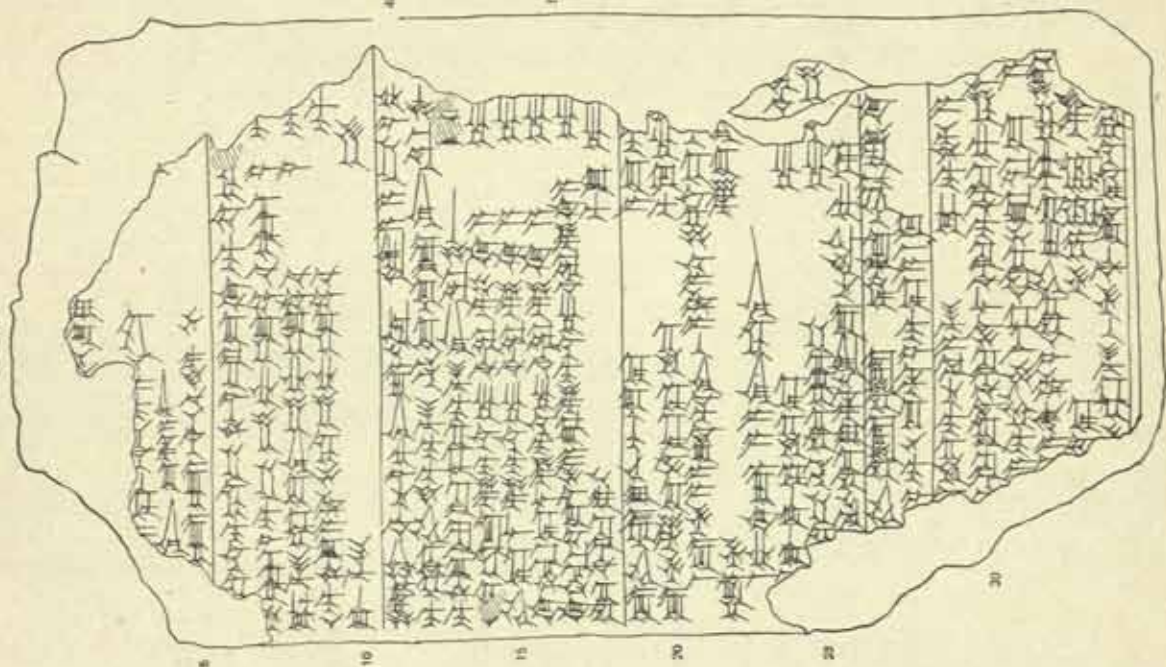


REVERSE



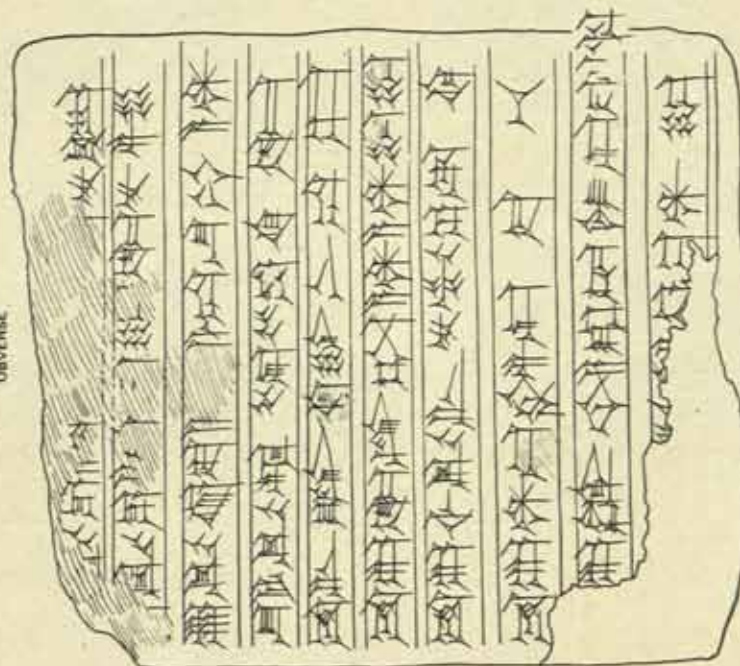
116

OBVERSE

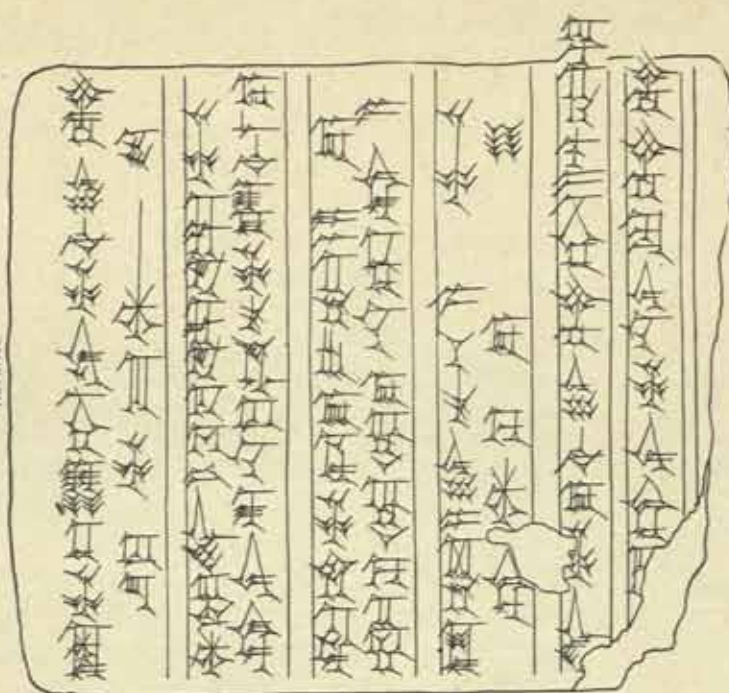




OBVERSE



REVERSE



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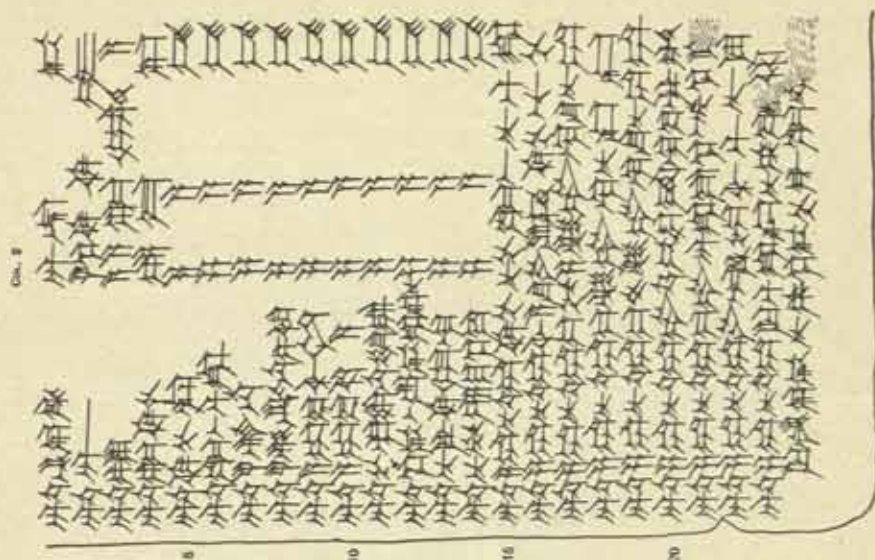
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OBVERSE



OBVERSE

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REVERSE

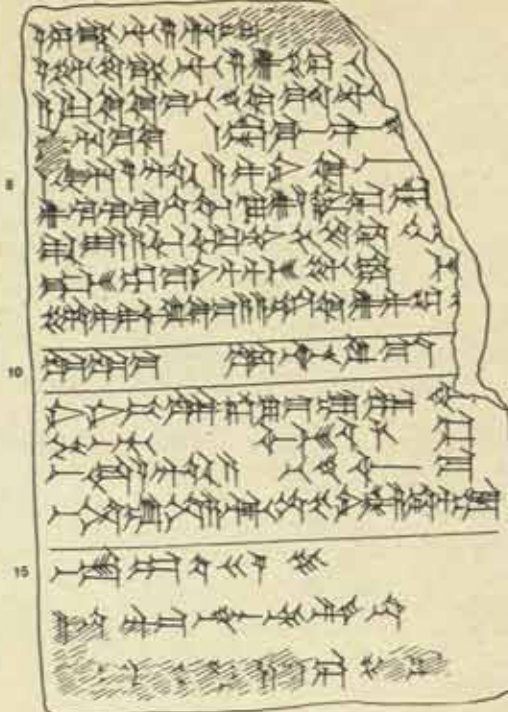




OBSERVE

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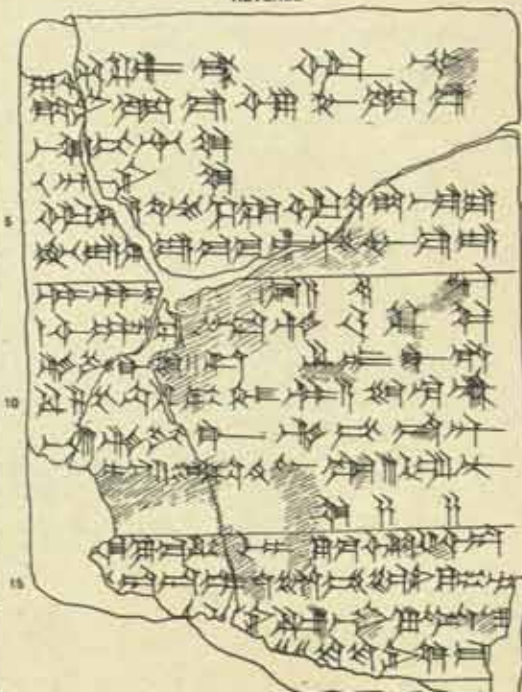
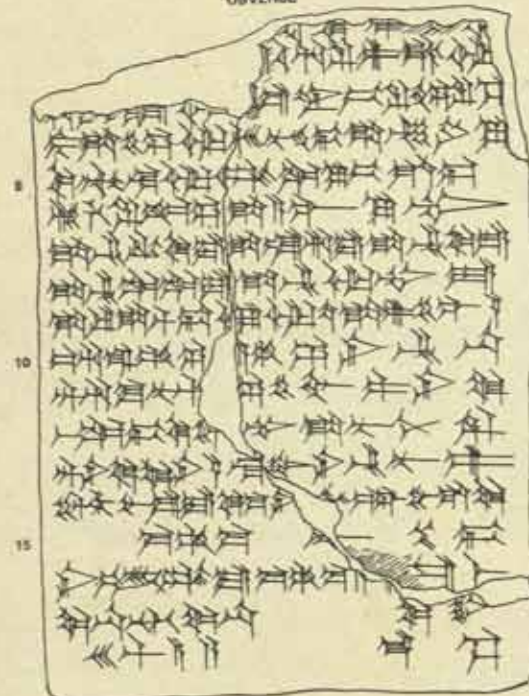
REVERSE



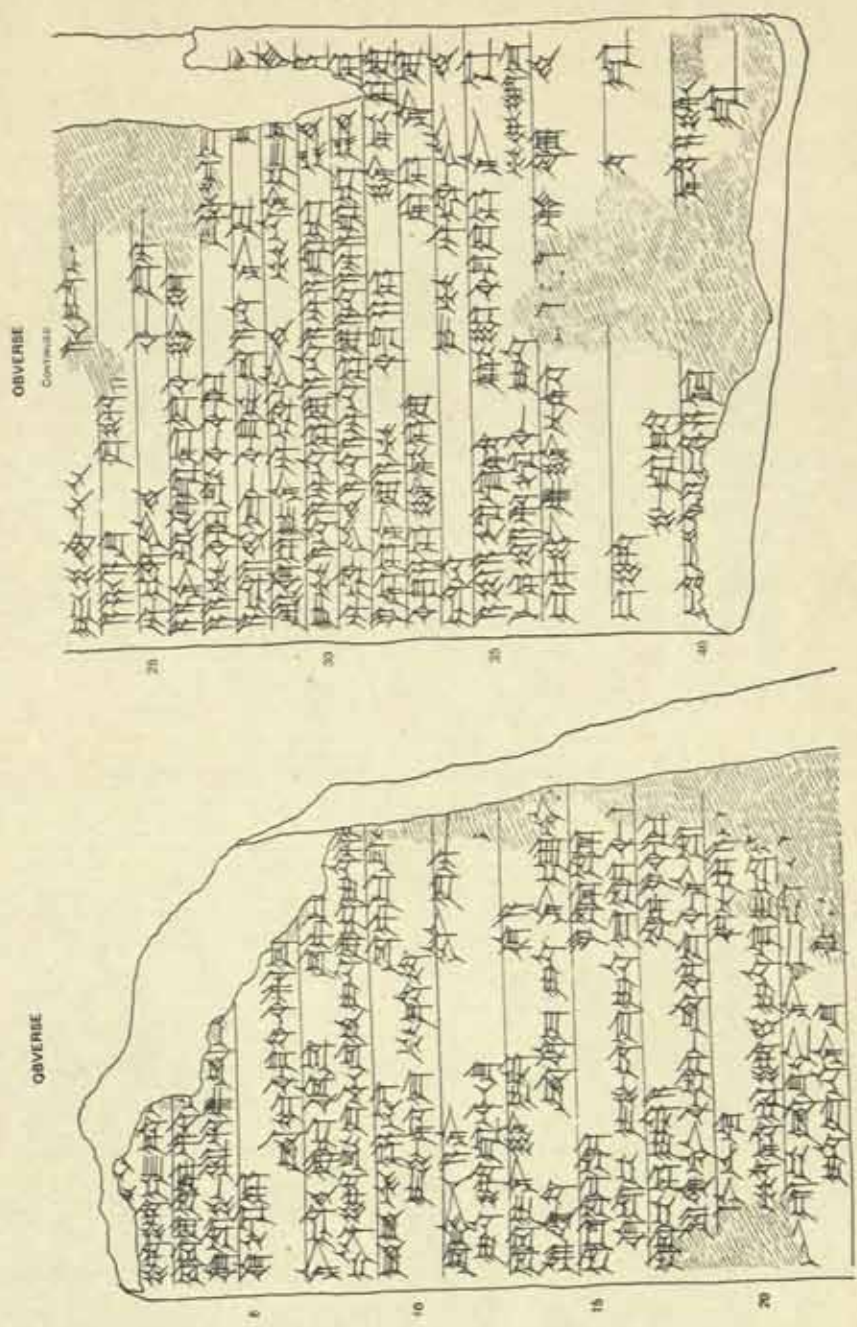
121

OBSERVE

REVERSE

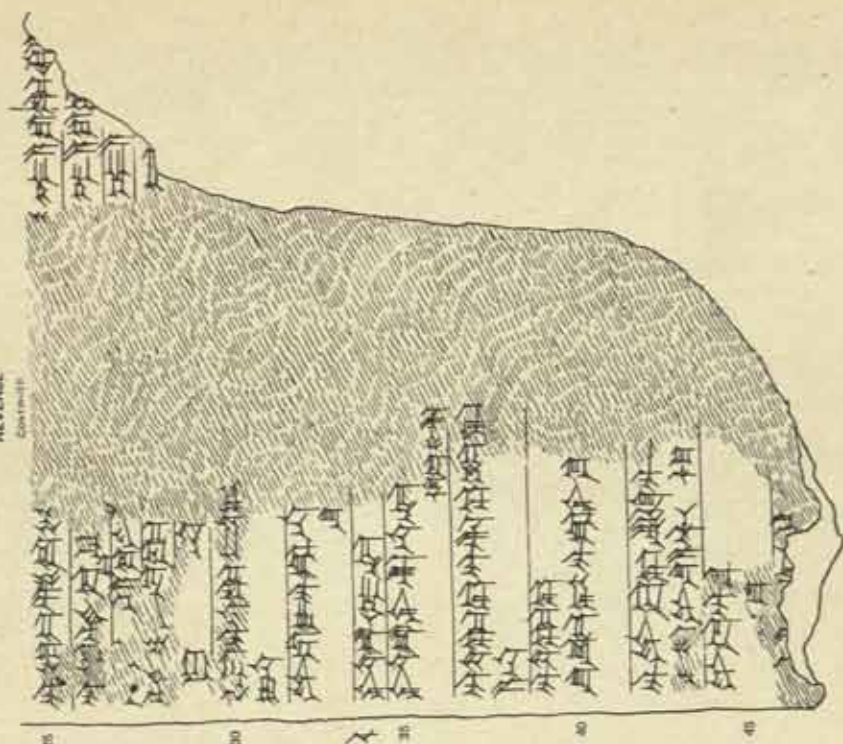




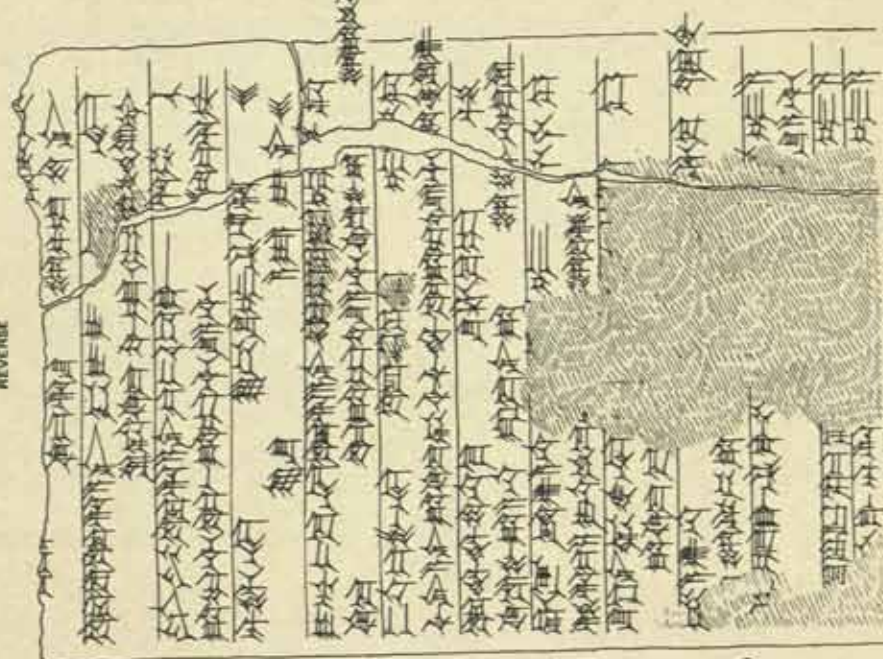




REVERSE

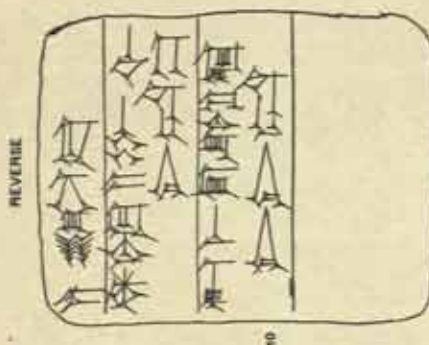
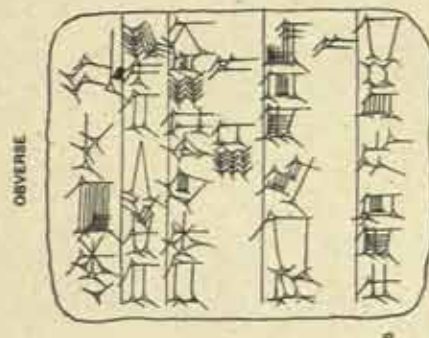


REVERSE

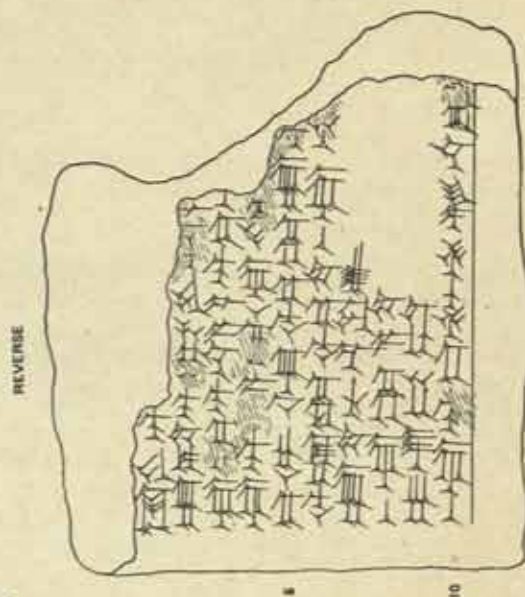




123



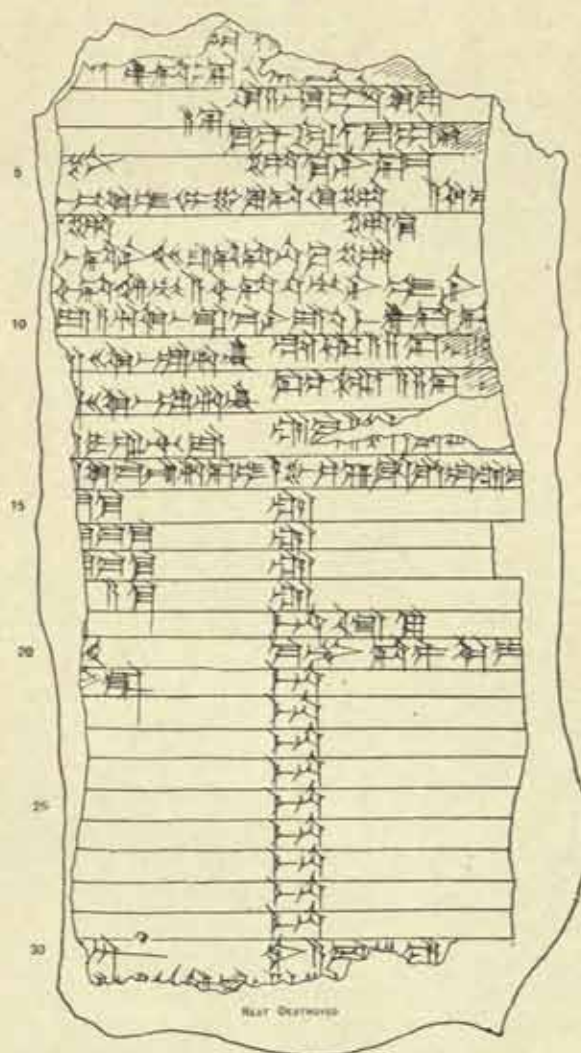
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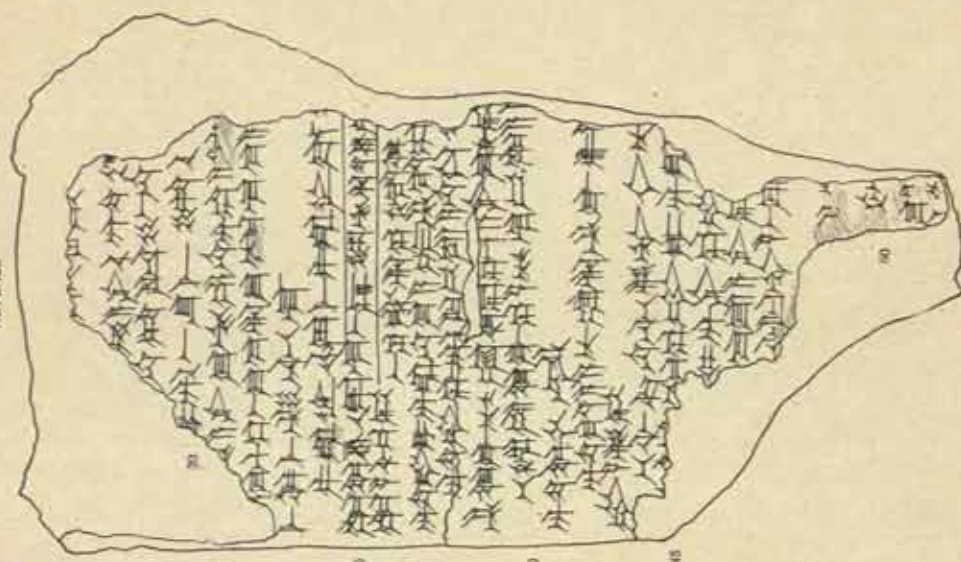
OBVERSE





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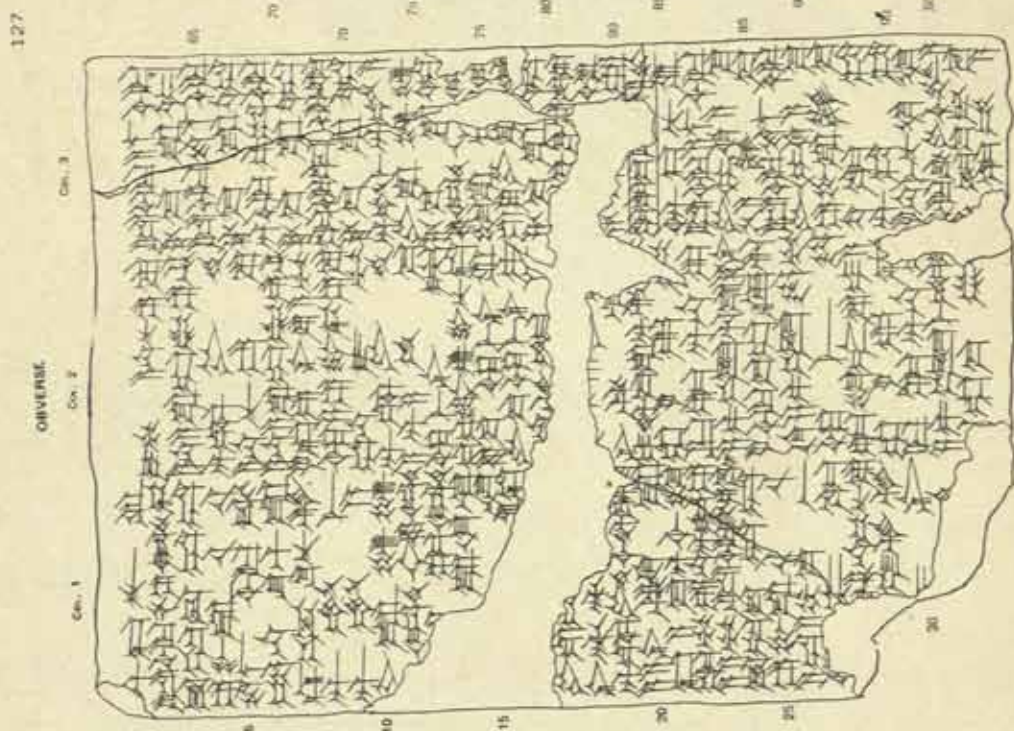
REVERSE



OBVERSE



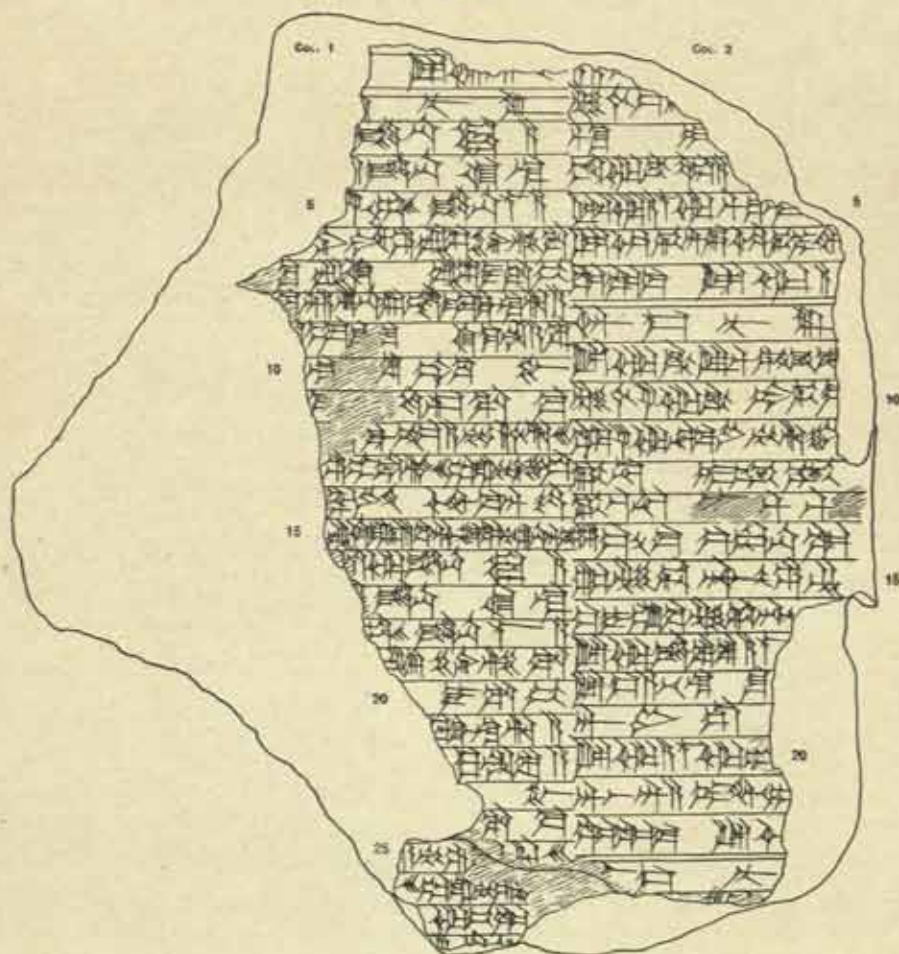






128

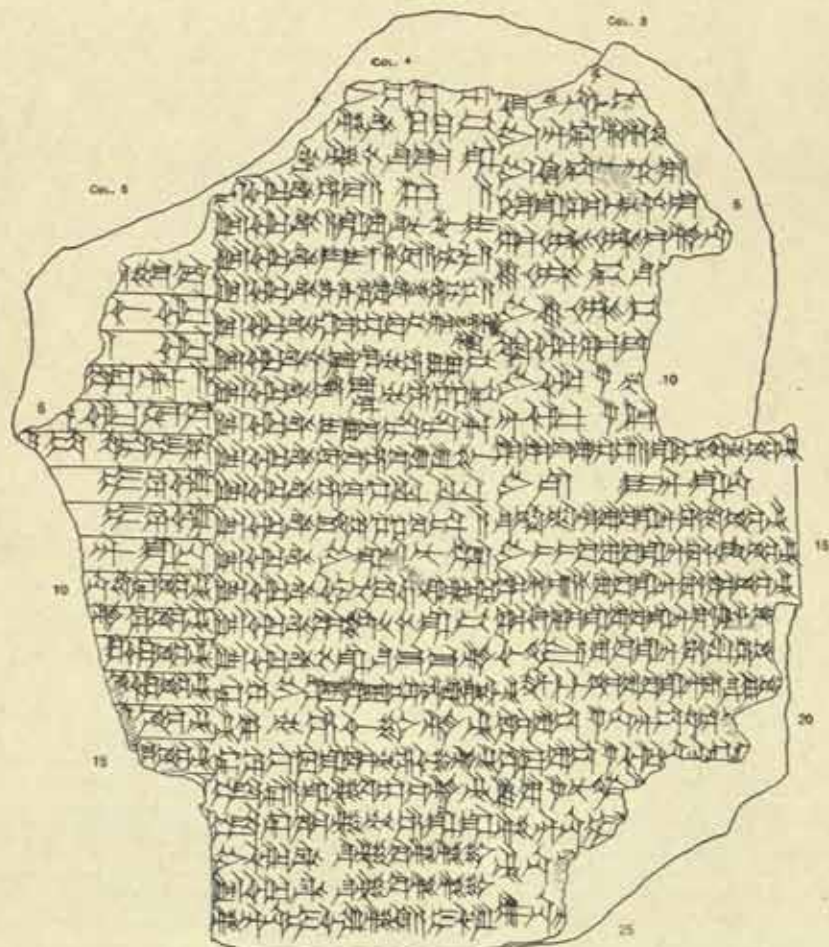
OBVERSE





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REVERSE





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OBSERVE



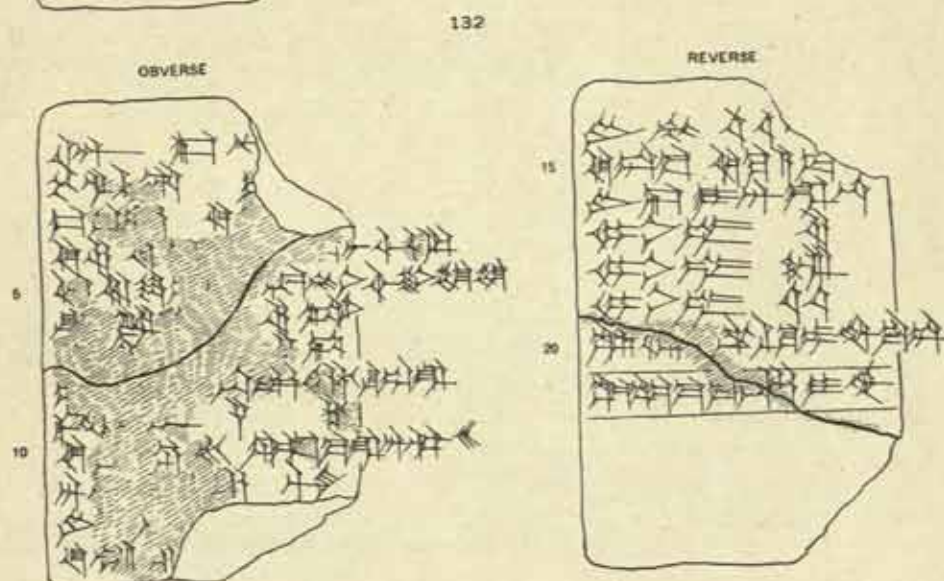
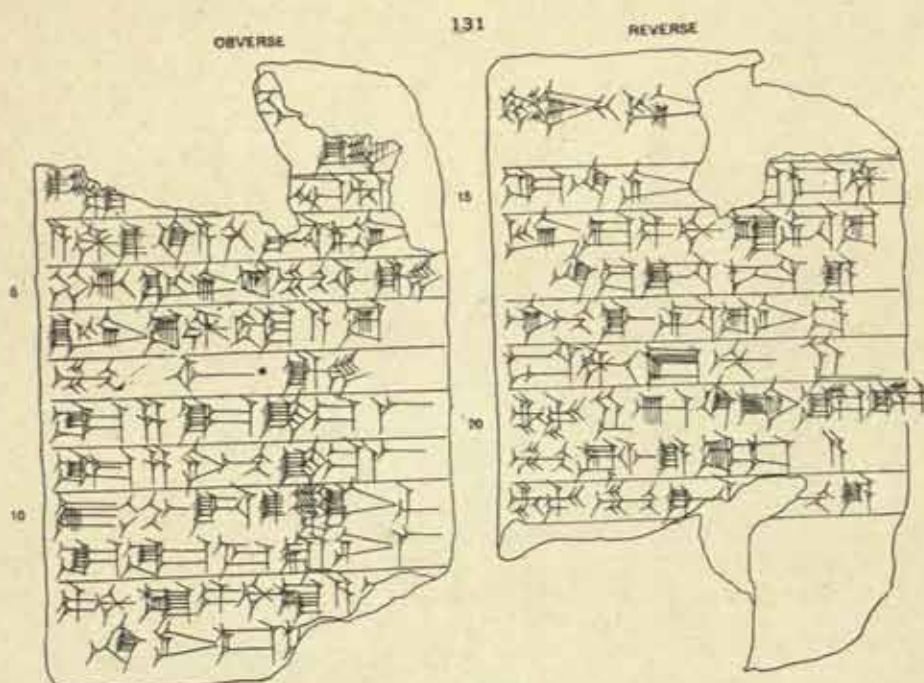
130

OBSERVE

REVERSE

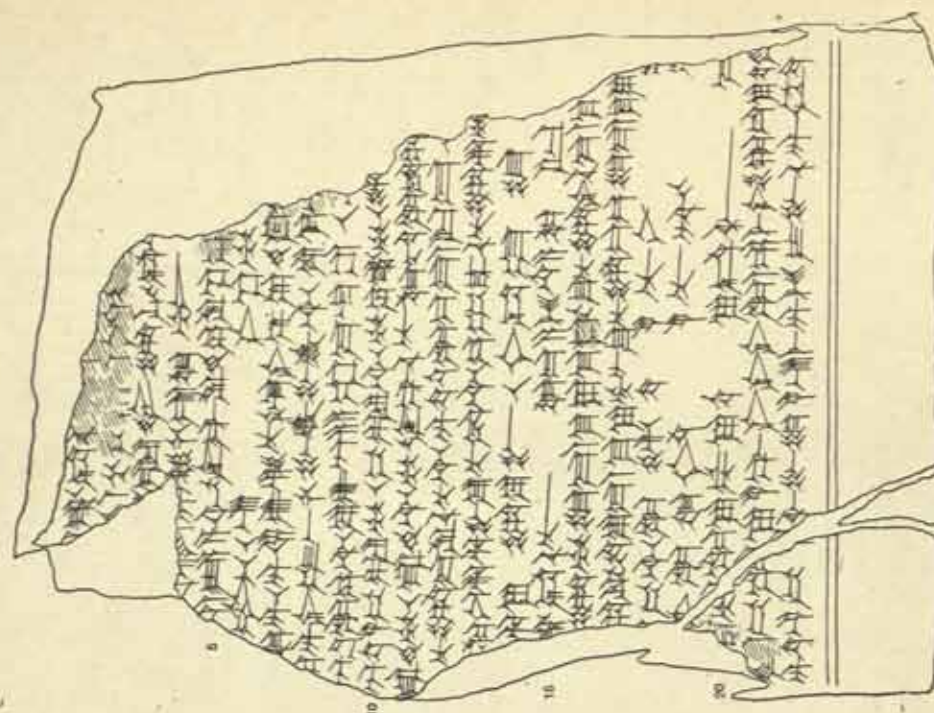






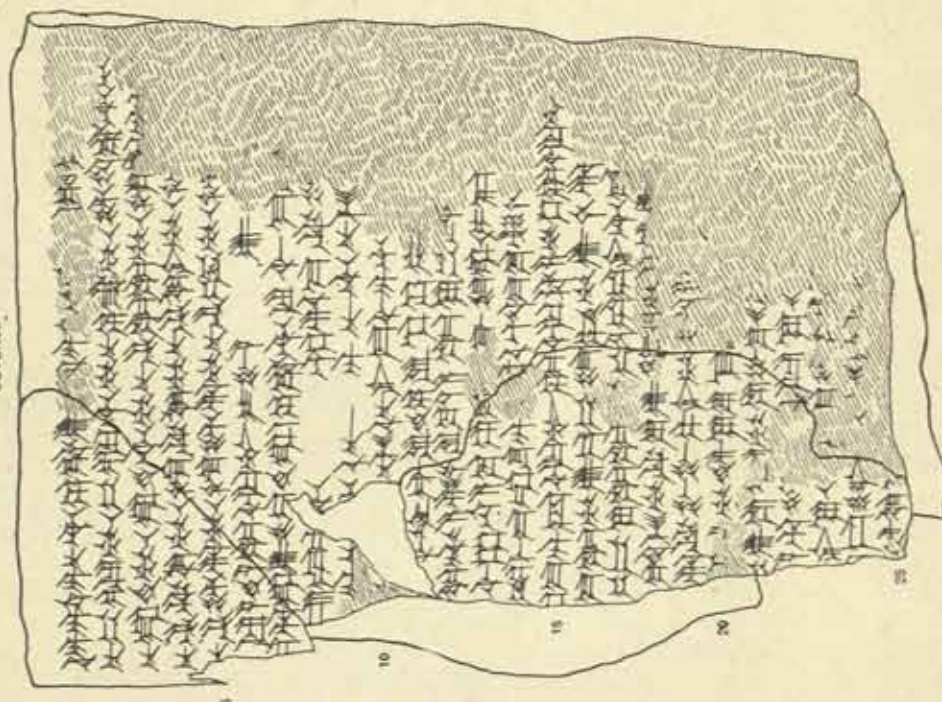


REVERSE



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OBVERSE

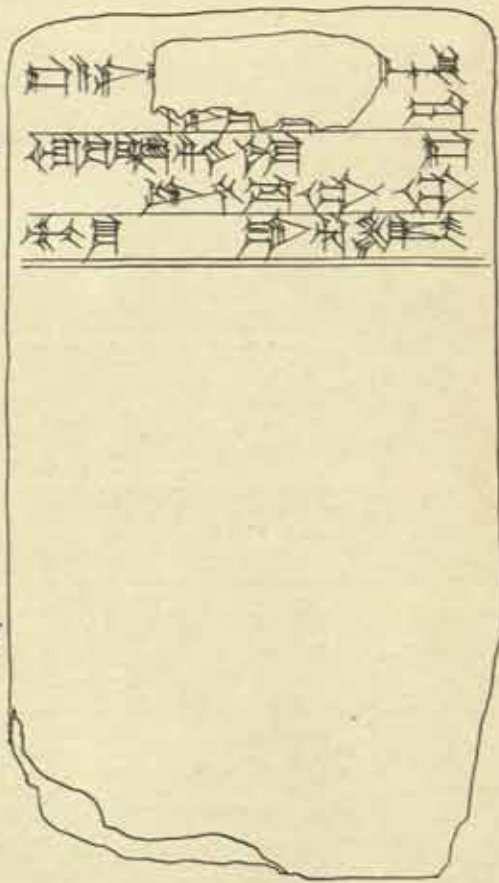
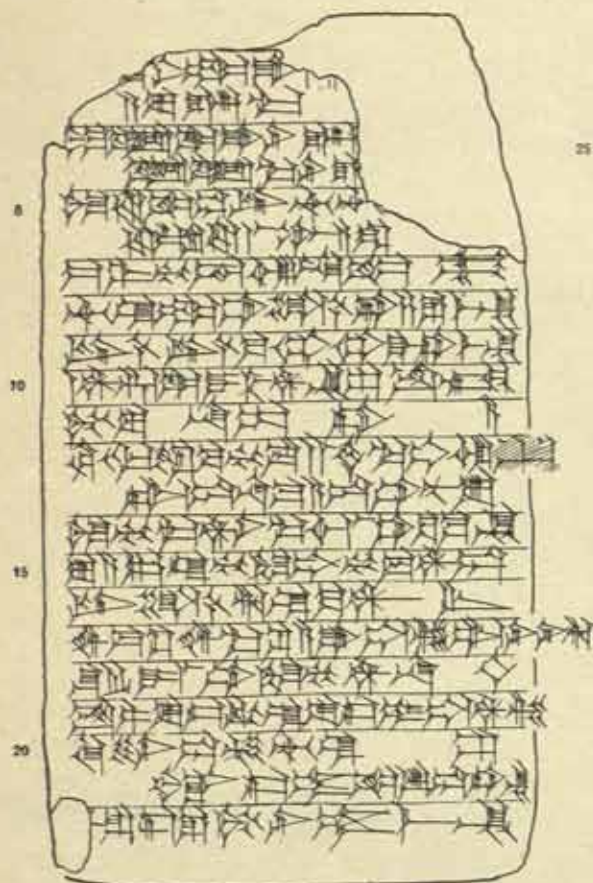




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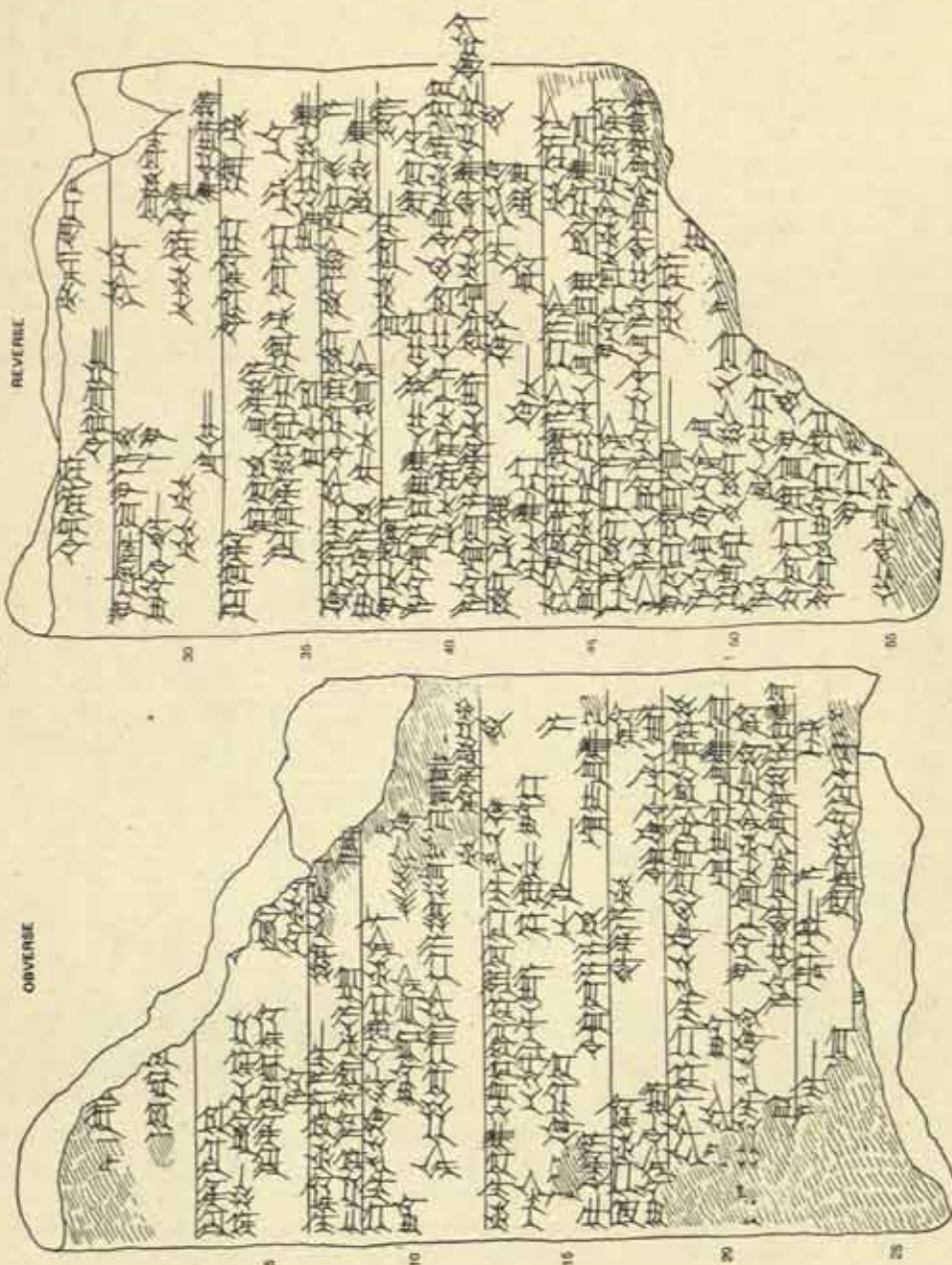
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REVERSE



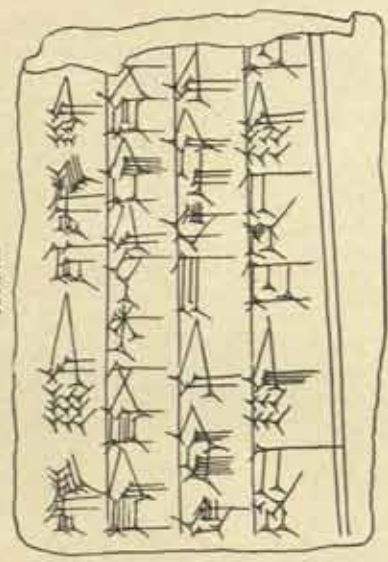


135





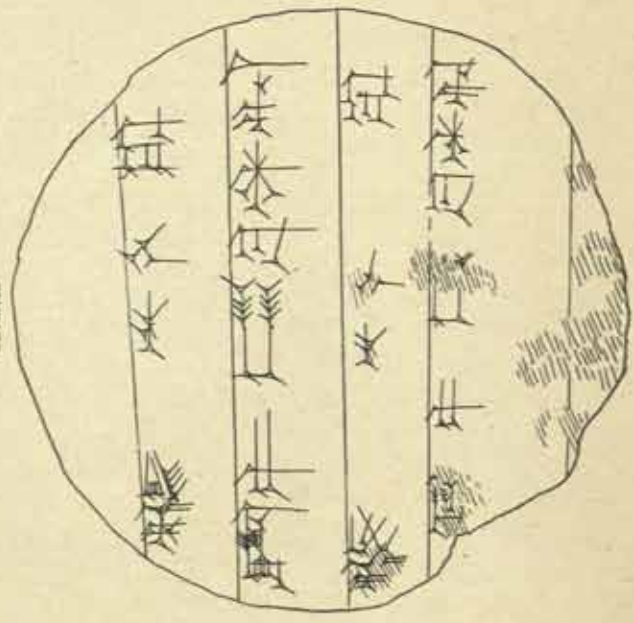
136
OBVERSE



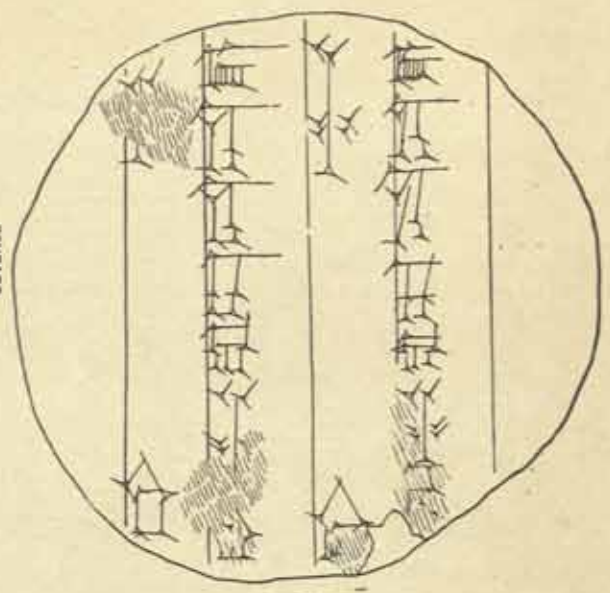
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OBVERSE



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OBVERSE



139
OBVERSE





"A book that is shut is but a block"

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